



The Whole of
A R I S T O T L E's
C O M P L E A T
M A S T E R - P I E C E,

I N T H R E E P A R T S:

Displaying the Secrets of Nature in the
Generation of Man.

Regularly digested into CHAPTERS and SEC-
TIONS, rendering it far more easy than any
yet extant.

T O W H I C H I S A D D E D A

T R E A S U R E O F H E A L T H:

O R T H E

F A M I L Y P H Y S I C I A N.

Being choice and approved REMEDIES for all the
several DISTEMPERS incident to human Bodies,
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The FIFTY-THIRD EDITION.

L O N D O N:

Printed in the Year MDCCLXXX.

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TO THE

R E A D E R.

TO tell thee, that Aristotle, the learned author of this book, was generally reported to be the most knowing philosopher in the world, is no more than what every intelligent person always knows, nor can any think otherways, who will give themselves the leisure to consider, that he was the scholar of Plato, (who was in his time, the only reputed philosopher for wisdom) and under him Aristotle profited so much, that he was chosen by King Philip of Macedon, as the most worthy and proper person, in his dominions, to be tutor to his son Alexander, by whose wise precepts and instructions, Alexander became master of so great wisdom, judgment, prowess, and magnanimity, that he justly obtained the title of the *Great*: and Alexander himself was so sensible of the advantage he received by the instructions of so great a Stagyrity, (for so Aristotle was called from the country of Stagyra, where he was born,) that he affirmed that he was more beholden to his tutor Aristotle for the cultivation of his mind, than to Philip his father for the kingdom of Macedon.

Now, though Aristotle applied himself universally to the investigation of all the secrets of nature, and for that obtained an universal fame, yet that which he was pleased, in a more special and peculiar manner, to bring into a fuller and more true light, was the unfolding of the secrets of nature, with respect to the generation of Man. This is styled his MASTER-PIECE; and in this he has made so thorough a search, that he has, as it were turned nature inside outward.

Nor let any think these things to be below the study of so great a philosopher, since the divine records assure us, that it has been the study of divers illustrious persons, equally renowned for wisdom and goodness. Among whom, I may well reckon Job,

the greatest man of all secrets of nature, has made it sufficiently evident, by that excellent philosophical account he gives of the generation of man, in the tenth chapter of that book, which bears his name, where he says, “Thine hands have made me and fashioned me together round about: Thou hast poured me out as milk, and crudled me like cheese: Thou hast clothed me with skin and flesh, and hast fenced me with bones and sinews.” Another instance of illustrious persons that have studied the secrets of nature, in the generation of man, is that of one of the greatest, as well as the best kings of Israel: I mean King David, so great a prince that he may be said to have laid not only the foundation, but also to have settled the Hebrew monarchy; and his piety was superior to his power, being peculiarly styled, *A man after God's own heart*. Let us hear what this man saith of the secrets of nature, in his divine soliloquies to his Creator, Psal. cxxxix. 13, 14, &c. “Thou hast covered me in my mother's womb; I will praise thee, for I am fearfully and wonderfully made; marvellous are thy works, and that my soul knoweth right well. My substance was not hid from thee, when I was made in secret, and curiously wrought in the lowermost parts of the earth. Thine eyes did see my substance, yet being imperfect, and in thy book all my members were written, which in continuance were fashioned, when as yet there was none of them.”

Now, let the fore quoted words of holy Job, and those last of King David be put together, and I will make no scruple to affirm, that they make up the most accurate system of Philosophy, respecting the generation of man, that has ever yet been written.

And why should not the mysteries of nature, in the generation of man, be, without blame, enquired into, since so great a tribute of praise redounds from hence unto the God of nature? The more we know

of those works, the more our hearts will be engaged to praise him, as we see in the instance of David before us, " I will praise thee (says he,) for I am fearfully " and wonderfully made." And then he breaks out into this exclamation, " Marvellous are thy works, " and that my soul knoweth right well."

If any should object that this knowledge is too often abused by vain and light persons, who instead of admiring the wisdom of God in the secrets of generation, not only make it their business to ridicule and set them at nought, I readily grant it, and think it a very great unhappiness that there should be a generation of such profligate persons in the world; but, at the same time do aver, that this is no objection to this book; for, shall the sun be taken out of the firmament, because its generating and life-giving virtue makes noxious weeds and poisonous plants grow and flourish, as well as the more sanative and medicine herbs, and odoriferous and refreshing flowers? It is not from the nature of the things themselves, but from the vicious nature of corrupted men, that these things come to be abused. A harmless bee will flee into a garden, and there suck honey from a flower, when a spider, from the venomous malignity of its nature, shall extract poison from thence; so that it is not to be attributed to the book, that is abused by vain and lewd persons, but to the vicious nature of those vain and lewd persons that do abuse it.

But, perhaps, since Aristotle's Master-piece has already obtained repute, why, at this time of day, we come to obtrude it as a new book upon the world, will be the most material objection.

To this I answer, 1st, That translations are alike free to every one to make. But, 2dly, Having perused those several books that go by that name. I have seen none hitherto extant, exactly agreeing with the original, neither for matter nor method, which was a principal motive for me to attempt this work;

in which, if those who have had the perusing of it, be not very partial in what they have said, I may venture to affirm, that the accuracy and care that there has been taken of the translation, and the method in which it is now presented to the world, has not only made it wholly new, but calculated it more for the reader's advantage, than any thing that has hitherto been published of this nature to the world. So that, in this book alone, the reader may satisfy himself, that he has the great Aristotle's Compleat Master-Piece.

I have one thing more to acquaint the reader with before I have done, that is, having met with a choice piece of that prince of physicians Hippocrates, I could not forbear adding it by way of supplement to Aristotle's Master-piece, as being both men highly eminent in their generation: for, as Aristotle was highly esteemed by Alexander the Great, so that great prince Artaxerxes had so high a value for Hippocrates, upon the account of his singular skill in physic, that he proffered to honour him with the greatest dignities of the Persian court, if he would have vouchsafed to have lived there. Hippocrates chose rather to confine himself to a solitary life, where he might pursue the various sympathies of nature, than to enjoy all the honours of the Persian court.

In this treatise, which we call his Family Physician, written, most probably, for the use of his own, the reader will find an invaluable treasure; by which choice and approved receipts, for the several distempers incident to human bodies, he needs never be at a loss what to do in any sudden emergency, but as soon as he knows his distemper, he may be acquainted with a suitable remedy.

I have been civil to the reader, in acquainting him with what he shall find in this treatise; and I have no need nor no inclination to court him any farther; for, if men won't know when they are well offered, let their own necessities instruct them better. Farewel.

ARISTOTLE'S
FULL
MASTER-PIECE.
PART. I.

Displaying the Secrets of Nature.

INTRODUCTION.

IT is strange to see how things that are common are slighted for that very reason, though in themselves worthy of the most serious consideration; and this is the very case as to the subject we are now to treat of. What is there more common than the begetting of children! and yet, what is more wonderful and mysterious than the plastic power of nature, by which they are formed! For though there be radicated in the very nature of all creatures, a propension, which leads them to produce the image of themselves; yet, how these images are produced, after those propensions are satisfied, is only known to those who trace the meanders of nature in their private chambers, those dark recesses of the womb, where this embryo receives formation. The original of all which proceed from the first command of the great Lord of the creation, "Increase and multiply." The natural inclination and propension of both sexes to each other, with the plastic power of nature, is only the energy of the first blessing, which to this day upholds the species of mankind in the world.

Now, since philosophy informs us that (know thyself) is one of the first lessons a man ought to

B. learn

learn, it cannot surely be accounted an useless piece of knowledge, for a man to be acquainted with the cause of his own being, or by what secret power of nature it was, that conglutated milk (as a divine author calls it) came to be transubstantiated into a human body. The explanation of this mystery, and the unfolding the plastic power of nature in the secret workings of generation, and the formation of the seed in the womb, is the subject of the following treatise; a subject so necessary to be known by all the female sex, the conception and bearing of children being what nature has ordained their province, that many for want of this knowledge have perished, with the fruit of their womb also: who, had they but understood the secrets of generation, which are displayed in this book, might have been still in the land of the living. For the sake of such, therefore, I have compiled this treatise; which I shall divide into parts, in each of which I shall observe this method. In the first part I shall,

First, Shew, that nature has no need to be ashamed of any of her works; and give a particular description of the parts or organs of generation in men, and afterwards in women; and then shew the use of their parts in the act of coition, and how appositely nature has adapted them to the end for which she has ordained them.

2dly, I shall shew the prohibition or restriction that the Creator of all things, and the Lord of nature has put upon man by the institution of marriage, with the advantage it brings to mankind.

3dly, I shall shew when either sex may enter into a married state, and be fit to answer the ends of their creation, &c.

4thly, I shall discourse of virginity, and therein shew what it is, how it is known, by what means it may

may be lost, and how a person may know that it is so, &c.

In the Second Part, which chiefly relates to married women, and the preservation of the fruit of their womb, for the propagation of mankind in the world, I shall shew,

First, What conception is; what is pre-requisite thereunto; how a woman may know when she hath conceived, and whether a boy or a girl.

2dly, Shew how a woman that has conceived ought to order herself.

3dly, Shew what a woman ought to do that is near the time of her delivery, and how she ought to be then assisted.

4thly, I shall shew what are the obstruction of conception, and therein discourse largely about barrenness, and shew what are the causes and cure thereof, both in men and women.

5thly, Direct midwives how they shall assist women in the time of their lying in, bringing in several other material matters, proper to be spoken of under each of those several heads, which will sufficiently render this book what Aristotle design'd it, his compleat Master-piece.

C H A P. I.

A particular Description of the Parts or Instruments of Generation, both in Man and Woman.

THough the instruments or parts of generation in all creatures, with respect to their outward form, are not perhaps the more comely; yet in compensation of that, Nature has put upon them a

more abundant, and far greater honour, than on other parts, in that she has ordained

them to be the mean, by which every species of being is continued from one generation to another ; and therefore, though a man or woman, through the bounty of nature, are endowed with most angelic countenances, and the most exact symmetry and proportion of parts, that concur together to the making up of a most perfect beauty ; yet if they were defective in the instruments of generation, they would not, for all their beauty, be acceptable at all to the other sex ; because they would thereby be rendered incapable of satisfying the natural propensions which every one finds in themselves ; and this, methinks, should be sufficient to shew the great honour nature has put upon them. And, therefore, since it is our duty to be acquainted with ourselves, and to search out the wonders of God in nature, I need not make any apology for anatomizing the secret parts of generation.

The organ of generation in man, nature has placed obvious to the sight, and is called the Yard ; and because hanging without the belly, is called the Penis a pudendo. It is in form, long, round, and on the upper side flattish, and consists of skin, tendons, veins, arteries, and sinews, being seated under the Ossa Pubis, and ordained by nature for a twofold work, viz. For the evacuating of urine, and conveying the seed unto the matrix ; the urine which it evacuates, is brought to it through the neck of the Vesica Urinaria ; and the seed which it conveys unto the matrix, is brought into it from the Vesicaloe Seminales. But to be more particular.

Besides the common parts, as the cuticle, the skin, and

and the membrana carnofa, it hath feveral internal parts proper to it, of which there are feven, viz.

The two nervous bodies, the feptum, the urethra, the glans, the mufcles, and the veffels. Of each of thefe diftinctly in the order I have placed them. And firft, of

The two nervous bodies : Thefe are called fo from their being furrounded with a thick white nervous membrane, though their inward fubftance is fpongy, as confifting principally of veins, arteries, and nervous fibres, interwoven together like a knit; and nature fo ordered it, that when the nerves are filled with animal fpirits, and the arteries with hot and fpiritous blood, then the Yard is diftended, and becomes erect; but when the flux of the fpirits ceafe, then the blood, and the remaining fpirits are abforb'd or fuck'd up by the veins, and fo the penis becomes limber and flabby.

2. The fecond internal part, is the feptum lucidum, and this is in fubftance white and nervous, or finewy, and its office is to uphold the two lateral or fide ligaments, and the urethra.

3. The third is the urethra, which is only the channel by which both the feed and urine are conveyed out: It is in fubftance foft and loofe, thick, and finewy, like that of the fide ligaments. It begins at the neck of the bladder, but fprings not from thence, only is joined to it, and fo proceeds to the glans: It has three holes at the beginning, the largeft whereof is in the midft, for that receives the urine into it; the other two are fmall, receiving the feed from each feminal veffel.

4. The fourth is the glans, which is at the end of the penis, covered with a very thin membrane, by reafon of which it is of a moft exquisite feeling, it is covered with a preputium, or forefkin, which in fome

covers the top of the Yard quite close, in others not; and, by its moving up and down in the act of copulation, brings pleasure both to the man and woman. The extreme parts of this cover, which I call preputium, and which is so called a preputenda, from cutting off, is that which the Jews were commanded to cut off on the eighth day. The ligament by which it is fastened to the glans, is called the fraenum or the bridle.

5. The fifth thing is the muscles; and these are four in number, two being placed on each side. These muscles (which are instruments of voluntary motion; and without which no part of the body can move itself) consists of fibrous flesh to make up their body; of nerves for the sense; of veins for the vital heat, and of a membrane or skin to knit them together, and to distinguish one muscle from another, and all of them from the flesh. I have already said, that there is two of them on each side; and I will now add, that one on each side is shorter and thicker, and their use is to erect the Yard, from whence they have obtained the name of Erectors: And having told you two of them are thicker and shorter than the other, I need not tell you that the other two are longer and thinner, only I take notice, that the office of the two last is to dilate, or if you will, open the lower part of the urethra, both for making water, and voiding the seed, and therefore are called acceleratores.

6. The sixth, and last things, are the vessels, which consist of veins, nerves, and arteries, of which some pass by the skin, and are visible to the eye, and others pass more inwardly; for indeed, the arteries are dispersed through the body of the Yard, much more than the veins; and this dispersion is contrary wise, the right artery being dispersed to the left side, and

and the left to the right; as for the two nerves, the greater is bestowed upon the muscles, and the body of the Yard, and the lesser upon the skin.

What I have hitherto said, relates to the Yard, properly so called; but because there are some appendages belonging thereto, which, when wanting, render the Yard of no use in the act of generation; it will also be necessary, before I conclude this section, to say something of them; I mean the stones or testicles, so called, because they testify the person to be a man; their number and place is obvious; and as to their use, in them the blood brought thither by spermatic arteries, is elaborate into seed. They have coats or coverings of two sorts, proper and common, the common are two and invest both the testes; the outermost of the common coats consists of the cuticula or true skin, called *scrotum*, hanging out of the Abdomen like a purse, the *membrana carnea* is the innermost. The proper coats are always two, the outer called *elithroidis* or *vaginalis*, the inner *albuginea*; into the outer are inserted in the *cremasti*; to the upper side of the testes are fixed the *epidymides*, or *parastata*, from whence arise the *vasa deferentia*, or *ejaculatorie*; which, when they approach near the neck of the bladder, deposite the seed into the urethra, in the act of copulation. Near these are the *prostatæ*, which are about the bigness of a walnut and join to the neck of the bladder, these afford an oily slippery, and salt humour to besmear the urethra, and thereby defend it from the acrimony of the seed and urine. But the vessels, by which the blood is conveyed to the testes, out of which the seed is made, are the *arteriæ spermaticæ*, and these are also two; and so likewise are the veins, which carry on the remaining blood, which are called *venæ spermaticæ*.

And

And thus man's noble parts describ'd we see,
 For such the parts of generation be :
 And they that carefully survey, will find,
 Each part is fitted for the use design'd ;
 The purest blood, we find, if well we keep,
 Is in the testicles turn'd into seed,
 Which by most proper channels is transmitted,
 Into the place by nature for it fitted,
 With highest sense of pleasure, to excite,
 In am'rous combatants the more delight.
 For nature does in this great work design,
 Profit and pleasure in one act to join.

· Sect. 2. Of the secret parts in women appropriated to the work of generation.

WOMAN, next to man, the noblest piece of the creation, is bone of his bone, and flesh of his flesh, a sort of second self, and in a married state, are counted but one ; for as the poet says,

Man and his wife are but one right,
 Canonical hermaphrodite.

It is therefore the secret parts of that curious piece of nature, that we are to lay open ; which we shall do with as much modesty and sobriety as will consist with our speaking intelligibly, for its better to say nothing, than to speak so as not to be understood.

The external parts, commonly called Pudenda (from the shamefacedness that is in women to have them seen) are the lips of the great orifice, which are visible to the eye, and in those that are grown, are covered with hair, and have great store of spungy fat : their use being to keep the internal parts from all annoyance by outward accidents.

Within these are the nympha, or wings, which present

sent themselves to the eye, when the lips are severed, and consist of soft and spongy flesh, and the doubling of the skin placed at the sides of the neck: they compass the clytoris, and both in form and colour, resemble the comb of a cock, looking fresh and red, and in the act of coition receives the Penis or Yard between them; besides which, they give passage both to the birth and urine. The use of the wings and knobs like myrtle-berries, shutting the orifice and neck of the bladder, and by the swelling up, cause titillation and delight in those parts, and also obstruct the involuntary passage of the urine.

The next thing is the clytoris, which is a sinewy and hard part of the womb, repleat with spongy and black matter within, in the same manner as the side ligaments of the Yard; and indeed resemble it in form, suffer erection and falling in the same manner, and it both stirs up lust, and gives delight in copulation; for without this the fair sex neither desire mutual embraces, nor have pleasure in them, nor conceive by them; and according to the greatness or smallness of this part, they are more or less fond of men's embraces; so that it may properly be stiled, The seat of lust.

Blowing the coals out of those am'rous fires,

Which youth and beauty, to be quench'd, desires.

And well it may be stiled so; for it is like a Yard in situation, substance, composition, and erection, growing sometimes out of the body two inches, but that happens not, but upon some extraordinary accidents. It consists, as I have said, of two spongy and skinny bodies, which being a distinct original from the os pubis; the head of it being covered with a tender skin, having a hole like the Yard of a man, but not through; in which, and the bigness of it, only differs from it.

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The next thing is the passage of the urine, which is under the clytoris, and above the neck of the womb, so that the urine of a woman comes not thro' the neck of the womb, neither is the passage common as in men, but particular, and by itself. This passage opens itself into the fissures to evacuate urine, for the securing of which from cold or any other inconvenience, there is one of the four carbuncles or fleshy knobs, placed before it, which shut up the passage; for these knobs which are in number four, and in resemblance like myrtle-berries are placed behind the wings before spoken of, quadrangularly, one against the other. These are round in virgins, but hang flapping when virginity is lost; its the uppermost of those that nature has placed for the securing the ordinary passage from cold, and which is therefore largest for that end.

The lips of the womb that next appear, cover the neck thereof, but being separated, disclose it, and then two things are to be observed, and these are the neck itself, and the hymen, more properly called, *The claustrum virginale*; of which I shall have more occasion to speak, when I come to shew what virginity is. The neck of the womb I call the channel, which is between the forementioned knobs, and the inner bone of the womb, which receives the man's Yard like a sheath; and that it may be dilated with the more ease and pleasure in the act of coition, it is sinewy and a little spongy, and there being in this concavity, divers folds or orbicular forms made by tunics, which are wrinkled, it forms an expanded rose, which may be seen in virgins; but in those that have often used copulation, it comes by degrees to be extinguished; so that the inner side of the neck of the womb appears smooth, and in old women it becomes mote hard and grissly. But though this channel be sinking
down

down wreathed and crooked, yet it is otherwise in the act of copulation, as also when women are under their monthly purgation, or in labour, being then very much extended, which is a great cause of their pains.

The claustrum virginale, commonly called the hymen, is that which closes the neck of the womb; for between the duplicity of the two tunics, which constitute the neck of the womb, there are many veins and arteries running along, that arise from the vessels of both sides of the thighs, and to pass into the neck of the womb, being very large; and the reason thereof is, because the neck of the womb requires to be filled with abundance of spirits, to be dilated thereby, that it may the better take hold of the Penis, such motions requiring great heat which being made more intense by the act of frication, consumes a great deal of moisture; in the supplying whereof, large vessels are very necessary. Hence it is, that the neck of the womb in the woman of reasonable stature, is eight inches in length. But there is also another cause of the intenseness of their vessels, i. e. because their monthly purgations make their way thro' them; and for this reason, women, tho' with child continue them; for tho' the womb be shut up, yet the passage in the neck of the womb thro' which these vessels pass is open; and therefore, as soon as you penetrate the pudendum there may be seen two little pits or holes, and in which are contained an humour, which by being prest out in the time of coition, does greatly delight the fair sex.

Tho' these we have already mentioned, are properly the parts appropriated to the work of generation; yet there are other parts, without which generation work cannot be accomplished; of which we must also give a description: and the principal of these is the womb, which is the field of generation, without
which

which nothing can be done. The parts we have been already speaking of, being ordained by nature only, as it were so many vehicles, to convey the seed into the womb, which being impregnated therewith, by virtue of the plastic power of nature, produceth its own likeness.

The womb is situate in the lower part of the hypogastrion, being joined to its neck, and is placed between the bladder and the straight gut, so that it is kept from swaying or rowling, yet hath it liberty to stretch and dilate itself, and also to contract itself according as nature in that case discloses it. It is of a round figure, something like a gourd, and growing more accute towards one end, being knit together by its proper ligaments, and its neck joined by its own substance, and certain membranes that fasten it to the os sacrum, and the share bone. It is very different with respect to its largeness in women, especially between such as have had children and those that have had none. It is so thick in substance, that it exceeds a thumbs breadth, and, after conception, augments to a greater proportion; and to strengthen it yet more, it is interwoven with fibres overthwart, both straight and winding; and its proper vessels, are veins, arteries, and nerves; amongst which, there are two little veins which pass from the spermatic vessels, to the bottom of the womb; and two bigger, from the hypogastrics, touching both the bottom and the neck, the mouth of these veins piercing as far as the inward concavity.

The womb besides that I have already mentioned, have two arteries on both sides, the spermatic vessels, and the hypogastrics, which still accompany the veins, with sundry little nerves, knit and interwoven in the form of a net, which are also extended throughout, even from the bottom to the Pudenda themselves, be-
ing

ing so placed, chiefly for the sense of pleasure, sympathetically moving from the head and womb.

Here the reader ought to observe, that the two ligaments hanging on either side of the womb, from the share-bone, piercing thro' the Peritonaeum, and joined to the bone itself, causes the womb to be moveable, which upon sundry occasions, either falls low, or rises high. The neck of the womb is of a most exquisite sense; so that, if it be at any time disordered, either with a schirrosity, too much fat, moisture or relaxation, the womb is much subject to barrenness. In those that are near their delivery, there usually stays a most glutinous matter in the entrance to facilitate the birth; for at that time the mouth of the womb is open to such a wideness as is in proportion to the largeness of the child, suffering an equal dilatation from the bottom to the top.

Under the parts belonging to generation in women, are also comprehended the preparatory or spermatic vessels. The preparatory vessels differ not in number from those in men, for they are likewise four, two veins and two arteries; their rise and original is the same as in men; differing only in their largeness, and manner of insertion, their right vein issuing from the emulgent vein; and on the sides of them are two arteries which shorten the passage, the stones of the woman lying within the belly, but those of men without; but, to make amends for their shortness, they have far more wreathings to and fro, in and out, than they have in men, so that the substance they carry may be the better prepared. Neither are they united as they are in men, before they come to the stones, but are divided into two branches, whereof the greater only passeth to the stones, the lesser to the fecundated egg, and this is properly called conception. And then, secondly, to cherish and nourish it, till

C

nature

nature has framed the child, and brought it to perfection. Thirdly, It strongly operates in sending forth the birth, when its appointed time is accomplished, there dilating itself in an extraordinary manner, and so aptly from the senses, that it retains in itself a strength and power to operate, and cast forth the birth.

The use of the preparing vessels is to convey the blood to the testicles, of which a part is spent to the nourishment of them, and the production of those little bladders in all things resemble eggs, thro' which the *vasa præparantia* run, and are obliterated in them. This conveyance of blood is by the arteries; but as for the veins, their office is to bring back what blood remains from the forementioned use

The vessels of this kind are much shorter in women than men, by reason of their nearness to the testicles; and yet that defect is more than made good by the many intricate windings to which they are subject; for in the middle way they divide themselves into two branches of different magnitude; for one of them being bigger than the other, passes to the testicles.

The testicles in women are very useful; for where they are defective, generation work is quite spoil'd: for tho' these little bladders, which are on their outward superficies, contain nothing of seed, as the followers of Galen, &c. erroneously imagine, yet they contain several eggs, (about the number of 20 in each testicle) one of which being impregnated by the most spiritous part of the man's seed in the act of coition, descends in thro' the oviducts into the womb where it is cherished, till it becomes a living child. The figure of these ova or eggs, is not altogether round, but a little flat, and depressed on the sides; and in their lower part are oval; but where the blood vessels enter them, that is in their upper part, they are more plain

plain, having but one membrane about them, that the heat may have easier accels.

Thus nature does nothing in vain produce,
But fits each part for what's its proper use ;
And tho' of different sexes form'd we be,
Yet is there betwixt these that unity,
That we in nothing can a greater find,
Unless the soul, that's to the body join'd.
And sure in this dame nature's in the right,
The strictest union yields the most delight.

C H A P. II.

Of the restriction laid upon men in the use of carnal copulation, by the institution of marriage ; with the advantage that it brings to mankind ; and the proper time for it.

THO' the great Architect of the world has been pleased to frame us of different sexes, and for the propagation and continuation of mankind, has indulged us with the mutual embraces of each other, the desire whereof, by a powerful and secret instinct is become natural to us ; yet he would leave them to the law of their Creator, who has ordain'd, That every man shall have his own wife : and tho' since man by sinning against his Creator has fallen from his primitive purity, and has multiplied wives and concubines, by which the first institution is violated and the grossest affront to the divine Lawgiver ; for as the holy Jesus has told us, That in the beginning it was not so ; the marriage of Adam being to one woman. So that as these conjugal delights cannot be enjoyed but in a married state, so neither in that state can they

lawfully be participated of more than one wife. And it is the breaking of this order, that has fill'd the world with confusion, and debauchery, has brought diseases on the body, consumptions on estates, and eternal ruin to the soul, if not repented of. Let all those therefore of either sex, that have a desire to enjoy the delights of mutual embraces, take care that they do it in a married state with their own wives or husbands, or else it will become a curse to them instead of a blessing: and to that end, let them consider what is due to the transgressors of his law, who hath said, Thou shalt not commit adultery. Whatever is spoken of the venereal pleasures, is spoken to those who have, or may have a right thereunto, by being in a married state. For,

Who to forbidden pleasures are inclin'd,
Will find at last they leave a sting behind.

I have spoken in the last section
of the restriction that our great S. 2: Of the happiness of a married state.
Lawgiver has been pleased to lay
upon us, that we should not presume upon mutual embraces, without qualifying ourselves for it, by entering into a married state. But that, in the age we live in, is look'd upon as a most insupportable yoke, nothing being now more ridicul'd than matrimony: both wives and husbands being counted the greatest clogs and burthens to those that give up their reins to their unbridled appetites. But with these gentlemen's good leave, I will now make it appear, notwithstanding all their banter, that a married state is the most happy condition (where persons are equally yok'd) that is to be enjoy'd this side heaven.

And who, that is not out of their wits, will question the pleasure and advantage of a married state that
will

will but give himself leave to reflect upon the author thereof, or the time and place of its institution? The authority and institutor of marriage that first brought man and woman together, was no other than he that made them; even the great LORD of the universe, whose wisdom being infinite, could not but know what condition was best for us, and his goodness being equal to his wisdom, sufficiently shews the end of this institution was the happiness of the creature he had made: and that indeed man could not be happy without it, for he saw that it was not good that a man should be alone; and therefore made a woman to compleat his happiness, which was not perfect, whilst he wanted such a meet help for him.

The time of the institution is also very remarkable; for it was whilst Adam and his new made bride were cloath'd with all that virgin purity and innocence with which they were created, before they had entertain'd the least converse with the tempter, or had given way to one disorder'd thought; and yet could curiously survey the several incomparable beauties and perfections of each other, without sin, and knew not what it was to lust: 'twas at this happy time that the Creator divided Adam from himself, and of a crooked rib made him a beautiful and meet help for him; and then by instituting marriage, united him unto himself again in holy wedlock's happy bands.

It was in paradise where the first match was made, and which scarcely could have been paradise without it: for paradise all know to be a place of pleasure, wherein they are surrounded with the quintessence of all delight, where there was nothing wanting that might please the eye, charm the ear, or gratify the taste, or might delight the smell with odoriferous and agreeable perfumes; and yet, even in paradise, where Adam was possess of all those ravishing and pleasing

sweets, and enjoy'd all the pleasures of paradise, he enjoy'd not happiness till he enjoyed his Eve; for untill then, there was no meet help for him. So that it seems in paradise, Adam remained unhappy, whilst in a single state; so would Eve likewise have been, had she been there alone. So that it was a married state that was the compleating their mutual happiness, and was even the paradise of paradise itself.

Neither will those admire, that man at first was not compleatly happy without marrying, that will but give themselves the leisure to consider what an addition to our happiness a good wife makes; for such a one is the best companion in prosperity, and in adversity the surest friend; the greatest assistance in business, the only lawful and comfortable means by which we can have issue, and the great remedy against incontinence; and if we believe king Solomon, an author of an undoubted credit, the greatest honour unto him that has her; for he it is that tells us, She is a crown to her husband: And sure these are no small advantages of marriage. Besides that natural propension there is in man and woman to each other, seeking his nuptial conjunction, looks as if the man missing his rib, is restless till he hath recover'd it again; and on the other hand, as if the woman (knowing from whence she came) remained unsatisfied, till she had got again her old place, under the arm, the wing of her beloved husband.

And therefore those that do complain of marriage, if they would but examine their own carriage and behaviour in it better, would find it is themselves make marriage so uneasy; for, as one Cicero said of age, it was not old age, but the folly of old men, that made old age so burthensome; so I may say of marriage, it is the folly of persons married, that makes it so uneasy. If married persons would but each

each take care to do their several and respective duties, there would be no complaining ; nor would they find any condition more pleasant or more profitable than a married life ; there being more satisfaction to be taken in the embraces of a loving and chaste wife, than in the wanton dalliances of all the strumpets in the world ; besides the blessing that always wait on the former. And thus I hope I have sufficiently shewen the pleasure and advantage of a married state.

Thus does the section unto all relate
 The pleasures that attend a married state.
 And shews, it doth with innocence consist,
 That so many have those pleasures mist.
 'Tis their own faults, that will no wiser be,
 As in this mirror they may plainly see.

Having shewn the restriction laid upon men and women, with respect to promiscuous coition, and also the pleasure and advantage of a married life, I now proceed to shew at what age young men and virgins are capable of the marriage bed ; which because so many desire before they attain to it, it will be necessary to shew the cause of their impetuous desires.

S. 3. At what age young men and virgins are capable of carnal copulation, and why they so much desire it.

The inclinations of virgins to marriage, is to be known by divers symptoms ; for when they arrive to ripe age, which is about fourteen or fifteen, their natural purgations begin to flow, and then the blood, which no longer serves for the increase of their bodies, does, by its abundance, stir up their minds to venery ; to which also external causes may incite them : for their spirits are brisk and enflam'd when they arrive at this age, and their bodies are often more heated by
 their

their eating sharp and salt things, and by spices, by which their desire of veneral embraces becomes very great, at some critical junctures almost insuperable. And the use of those so much desir'd enjoyments being deny'd to virgins, is often follow'd by very dangerous and sometimes dismal consequences, precipitating them into these follies that may bring an indelible stain upon their families, or else it brings upon them the Green-sickness or other diseases. But when they are married, and those desires satisfy'd by their husbands, those distempers vanish, and their beauty returns more gay and lively than before. And this strong inclination of theirs may be known by their eager gazing at men, and affecting their company; which sufficiently demonstrates that nature prompts them to desire coition. Nor is this the case of virgins only, but the same may be observed in young brisk widows, who cannot be satisfy'd without that due benevolence, which they were wont to have from their husbands.

At fourteen years of age, commonly, the menses begin to flow in virgins; which time they are capable of conceiving, and therefore fit for marriage; tho' it would be much better, both for themselves and their children, if they marry not till eighteen or twenty; and if they be very healthful and strong of body, and always addict themselves to temperance, they may continue bearing till upwards of 50, tho' generally they leave off upon 45; for the menses flow a longer time in some than in others; but then they cease bearing. And therefore the bearing of Isaac by Sarah at that age, may well be term'd miraculous, because it had ceas'd to be with her according to the custom of women.

As for male youth, when they arrive at 16, or between that and 17, having much vital strength, they
may

may be capable of getting children ; which ability, by the force and heat of procreating matter, constantly increases till 45, 59, and 65 ; and then begins to flag, the seed by degrees becoming unfruitful ; the natural spirits being extinguisht, and the heat dried up. Thus it is with them for the most part. But many times it falls out otherwise in particular instances ; as once in Sweden a man was married at 100 years old to a bride of 30, and had many children by her ; but he was a man of so hale a constitution, and carried his age so well, that strangers would not have guess'd him at about 60. And in Campania, where the air is clear and temperate, it is usual for men of 80 years old to marry young virgins, and have children by them ; which shews, that age in men hinders not procreation, unless they be exhausted in their youth, and their yard shrivel'd up.

If any ask why a woman is sooner barren than a man ? Let such know, that the natural heat, which is the cause of generation, is more predominant in men than women ; for the monthly purgations of women shew them to be more moist than men, and so does also the softness of their bodies. And the man exceeding her in native heat, concocts the humours into proper aliment, by the benefit whereof they are elaborated into seed ; but women tho' of a finer make, yet not being so strong as men, their faculties are thereby hinder'd in their operation.

Thus nature to her children is so kind,
That early they those inclinations find,
Which prompt them on to propagate mankind.
Hence 'tis a virgin her desires can't smother,
But restless is, till she be made a mother.

C H A P. III.

Of virginity what it is, how it may be known, by what means it may be lost, and how a person may know that it is so.

IN the last Chapter I treated of the desire that young men and virgins have to mutual embraces, and at what age they are fit for them, I have also shewn that those pleasures are only lawful, to be enjoyed, in a married state, and have

Sect. I. Of virginity, and wherein it consists.

also acquainted my reader with the advantage of such a condition. But since the desires of many after mutual embraces are so impetuous, that not having an opportunity to enter into a married state, they have anticipated the pleasures of matrimony, and lost their virginity before hand, and yet, perhaps, have afterwards pretended to bring their virginity to a marriage-bed, by which means many an honest man has been deceived, and meretricious women escaped with impunity; and on the other hand, some virtuous young virgins, that have indeed come such into their husbands beds, have been accus'd by the ignorance and incredulity of their husbands to have lost their virginity before hand, when there has been no such matter. Therefore to do right in this case to both parties, my design in this chapter is to shew what virginity is, and wherein it consists; how many ways it may be lost; and how a man may know whether it be lost or not, that so no woman may be wrongfully censur'd by men.

Virginity untouch'd and taintless, is the boast and pride of the fair sex; but they generally commend it to be put off; for as good as it is, they care not how soon they are honestly rid of it. And I think they

they are in the right on't, for if they keep it too long, it grows useleſs, or at leaſt looſes much of its value; a ſtale virgin (if ſuch a thing there be) being look'd upon like an old almanac out of date.—But to ſpeak to the purpoſe, virginity is the chief, the beſt, the firſt, the prime of any thing, and is properly the integrity of a woman's privities, not violated by man, or not known by him; it being the diſtinguiſhing characteristic of a virgin, that ſhe hath not known man.

To make this more plain, I muſt obſerve, that there is in maids, in the neck of the womb, a membranous production called the hymen, which is like the bud of a roſe until broken by the yard; and hence came the word Deſloro, to deſlower; whence the taking away of virginity is called the deſlowering of a virgin; for when the roſe bud is expanded, virginity is wholly loſt. Certain it is in the firſt act of copulation ſomething which cauſes pain and bleeding which is an evident ſign of virginity. But what this is authors agree not. Some ſay it is a nervous membrane, or thin ſkin with ſmall veins which bleed at the firſt penetration of the yard. Others ſay, it is the four carbuncles, knobs, or little buds, like myrtle berries, which are plump and full in virgins, but hang looſe or ſlaggy in thoſe that have uſ'd copulation, being preſt by the yard. Some have obſerv'd a fleſhy circle about the nymphæ, or neck of the womb with little obſcure veins, which make the membrane, not to be nervous but fleſhy. But ſetting aſide conjecture, the hymen, or clauſtrum virginale, is a thin membrane interwoven with fleſhy fibres, and endow'd with many little arteries and veins, ſpread acroſs the paſſage of the bladder, with a hole in the miſt for the menſes to flow, ſo big that it will admit of the top of one's little fingers; this is that which

is called the zone or girdle of chastity, an effusion of blood usually ensues the first copulation; which blood is call'd the flower of virginity; and when once it is broke, it never closes again.

S. 2. How virginity
may be lost.

In the former section I have shewn, (I hope to the satisfaction of all modest enquirers) in what virginity consists, and that it is lost by the first penetration of the yard: which may be easily known by its being attended with an effusion of blood upon the rupture of the hymenean membrane, or claustrum virginalc. But I must do the fair sex this justice, to let the world know, that altho', wherever this is found, it is an undoubted token of virginity, yet it will not follow that where this token is wanting, virginity is deflowered and lost; for the hymen may be corroded by acrimonious and fretting humours flowing thro' it with the menses; or it may be violated by the inversion, or falling out of the uterus, or of the virgina, or sheath, which sometimes happens even to virgins; or (which I would have all virgins to beware of, for the preservation of their credit, and preventing of all causes of suspicion) perhaps the indiscreet or unwary bride had her menses but a day or two before; in which case, both the hymen and the inner wrinkled membranes of the virgina, are flaggy and relaxed, so that no such rupture, and by consequence, no such effusion may happen. It were better therefore upon this account, that when virgins are about to marry, they would fix their wedding day, at least, six or seven days after their menses have done flowing.

But farther, to some nature hath given greater desires after enjoyment, than to others; and to such tho' they abstain from enjoyment, yet so great is their lust, and desire after it, that it may break the hymen and claustrum virginalc, and sometimes it
itcheth

itcheth to that degree, that they put in their finger and so break it. Sometimes the midwives break it in the birth: and sometimes it is done by stopping the urine, coughing, violent straining, or sneezing: so tho' there be no bleeding at the first prenatation of the husband, it is not always a sign of unchastity, or that another has been there before him; seeing that the hymenean membrane may be broke so many othen ways; but where bleeding does follow, it is an evident and undeniable token that the person was a virgin, and had never known man before. And indeed, tho' the hymen (or membrane so called) may be broke all those ways I have mentioned, yet if it so happens to be broke any other way as that Leo Africanus makes mention of, it being a general custom of the Africans at their wedding, after the marriage ceremonies are over, the bride and bridegroom are shut up in a chamber, while the wedding dinner is preparing, and an antient woman stands at the door to receive from the bridegroom a sheet having the bloody tokens of the wife's virginity, which she shews in triumph to all the guests; and then they may feast with joy; but if there is no blood seen, the bride is to be sent home again to her friends with disgrace and the disappointed guests go sadly home without their dinner.

There are others that make the straitness of their privities a sign of virginity, but this is a very uncertain rule; for this depends much upon the age, habit of body, and other circumstances. But tho' it must indeed be granted, that women, who have used carnal copulation are not so straight as virgins, yet this cannot be a certain argument of virginity; because after often repeated acts of venery, the privities may be made so straight by the use of astringent medicines, that those who trust to this sign, may sometimes take

a whore instead of a virgin. And I have heard of a courtesan, who tho' she had been married, gave herself out to be a virgin, and by the help of a bath of comfry roots, deceiv'd those with whom she had to do.

Others take upon them to be judges of lost virginity by milk in the breasts; but such perhaps are ignorant that there is a two-fold milk, the one of virgins, the other of such as have conceived or brought forth children; that of virgins is a malady contrary to nature, but the other is natural. The first is made of blood that cannot get out of the womb, and so goes up to the breasts, being nothing but a superfluous nourishment that is turned into milk by the frealty of the breasts, without the knowledge of a man; the other is only where there is a child either in the womb, or born. Yet the milk differs very much, both in respect to the blood, and diversity of veins that bring it to the breast; and tho' both are white, yet that of virgins is thinner, and less in quantity, neither is it so sweet. Therefore if virgins happen to have such milk, they are not for that reason to be censured as unchaste.

Upon the whole matter, the sum of what I have said upon this head of virginity, terminates in this, That when a man is married, and finds the tokens of his wife's virginity upon the first act of copulation, he has all the reason in the world to believe her such, and to rest satisfy'd that he has married a virgin; but if on the contrary, he finds them not, yet he hath no reason to think her devirginated, if he finds her otherwise sober and modest; seeing the hymen, or claustrum virginala may be broken so many other ways, and yet the woman both chaste and virtuous. Only let me caution virgins to take all imaginable care to keep their virgin zone entire, that so when they marry they may be such as the great Cæsar view'd his wife

wife to be ; that is, not only without fault, but without suspicion also.

Thus I have virgin innocence survey'd,
And shew'd the difference between wife and maid ;
And their chastity they need not fear,
Whose virgins tokens plainly do appear ;
Nor censure those in whom they do not so,
Unless the contrary they do plainly know.
For they yet unspotted virgins be,
Altho' their virgin tokens none can see.

The End of the First Part.

ARISTOTLE'S MASTER-PIECE.

P A R T II.

*Displaying the secrets of nature in the production
of Man.*

C H A P. I.

*What conception is ; what is prerequisite thereto ;
how a woman may know whether she has con-
ceived, and whether a boy or girl.*

THE first part of this book does most properly contain the foundation and ground work of the secrets of nature in the generation of man ; the instruments of generation in both sexes having been describ'd ; and the use of those instruments, and the aptness of them to the use for which nature intended them, shew'd : I have also shewed what must be done by both sexes, in order to their having a lawful use of

Sect. 1. Of conception, what it is, &c.

each other : and then having shewn when they are fit to enter into a married state, and are capable of performing the work of generation ; I have treated of virginity, and shewn what it is, and wherein it consists, as also how it may be known ; and the several ways it may be lost : but still all these are but the præmiums of generation work, or the begetting or procreating of children. We must therefore in this Second Part proceed on, and shew what conception is, and the signs and tokens thereof, and what are the prerequisites whereof generation is begun, and time, with nature's help, will perfect the work. And what at first is but conception, will issue in a perfect birth.

Now in conception that which is first to be regarded, and without which it cannot be, is the seed of the man, that being the active principle, or efficient cause of the foetus, the matter of which is arterial blood, and animal spirits, which are elaborated into seed in the testicles, and from thence by proper vessels convey'd into the Yard ; and from whence in the act of copulation, it is injected or emitted into the womb. The next thing is the passive principle of the foetus (for there must be both in order to conception) and there is an ovum or egg, impregnated by the man's seed, and endow'd with a plastic or vegetive virtue ; and upon the ovum being thus impregnated by the man's seed, or being convey'd to it, the womb closes up, that no air may enter therein, so that the impregnated ovum may swell into a foetus. This is that which is truly and really conception ; and the prerequisites thereunto shall make the subject of the next section.

S. 2. Of the prerequisites of conception.

I have shewn in the former section, that there are two things to be regarded chiefly in conception, to wit, the active and passive principles.

This

This in part shews, that difference of sexes, is a prerequisite to conception. So nature has ordain'd there must be a proper vehicle for the active principle to be injected thereunto, and there must also be a passive principle to be impregnated thereby ; therefore, as the man has no passive principle to be empregnated, so the woman has no active principle to impregnate ; and therefore, without different sexes, there can be no conception.

But this is not all ; for it is not enough that there be different sexes, but these different sexes must unite, and there must be coition, in order to conception ; and it is coition, or the mutual embraces of both sexes, which nature hath made so desireable to each other ; which when authoriz'd in the way that heaven has ordain'd, there is no need of ravishing ; for the fair bride will quickly meet her bridegroom with equal vigour. But since that there may be an over-doing, and such errors committed, by their giving way to the impetuosity of their desires, as may be prejudicial to conception, it will not be amiss to give some directions to make this operation the more effectual.

Tho' there are some that desire not to have children and yet are very fond of nocturnal embraces, to these, directions will be no way acceptable, because it may probably produce those effects which they had rather be without ; yet I doubt not that the generality of both sexes, when in a married state, have such a desire to produce the fair image of themselves, that nothing can be more welcome to them, than those directions that may make their mutual embraces most effectual to that end : and therefore let none think it strange that we pretend to give directions for the promoting that which nature itself teacheth to perform : since

S. 3. A word of advice to both sexes, or directions respecting the act of coition, or carnal copulation.

'tis no solecism for art to be a handmaid to nature, and to assist her, in her noblest operations. Neither is it the bare performing of the art which we there direct to, but the so performing it as to make it conducive unto the work of generation, and since this action is the foundation of generation, and without which it cannot be, some care ought to be taken, and consequently some advice given, how to perform it well: and therein I am sure the proverb is on our side, which tells us, that what is once well done, is twice done. But yet what we shall advance on this nice subject, shall be offered with that caution, so as not to give offence to the chastest ear, nor put the fair sex to the trouble of blushing. What I shall offer, will consist of two parts; first, something previous to it, and, secondly, something consequential of it.

For the first, when married persons design to follow the propensions of nature for the production of the fair images of themselves, let every thing that looks like care and business be banish'd from their thoughts, for all such things are enemies to Venus; and let their animal and vital spirits be powerfully exhilarated by some brisk and generous restoratives; and let them to invigorate their fancies, survey the lovely beauties of each other, and bear the bright ideas of them in their minds; and if it happen, that instead of beauty, their is any thing that looks like imperfection or deformity, let him cover her face with a veil of darkness and oblivion. And since the utmost intention of desire is required in this act, it may not be amiss for the bridegroom, for the more eager height'ning of this joy, to delineate the scene of their approaching happiness to his fair languishing bride, in some such amorous raptures as this,

Now my fair bride, now will I storm thy mint
Of love and joy and rife all that's in't.

Now

Now my infranchis'd hand on every side,
 Shall o'er thy naked polish'd ivr'y slide;
 Freely shall now my longing eyes see bare
 Thy bared snow, and thy upbraided hair,
 Nor curtains now, tho' of transparent lawn,
 Shall be before thy virgin treasure drawn:
 I will enjoy thee now, my fairest; come,
 And fly with me to love's Elizium.
 My rudder, with thy bold hand, like a try'd
 And skilful pilot, thou shalt steer; and guide
 My bark in love's dark channel, where it shall
 Dance, as the bounding waves do rise and fall,
 Whilst my tall pinnace in the Cyprian strait
 Rides safe at anchor, and unlades the freight.

Having by these and other amorous acts (which love can better dictate than my pen) wound up your fancies to the highest ardour and desires.

Perform these rites nature and love requires,
 Till you have quench'd each others am'rous fires.

And now for the second thing propos'd: When the act of coition is over, and the bridegroom has done what nature has prompted him to, he ought to take heed of withdrawing too suddenly out of the field of love, lest he should, by so doing, make way for cold to strike into the womb, which might be of dangerous consequence, but when he hath given time for the matrix to close up, which it naturally does soon after it has receiv'd the active principle, in order to make a conception: he may safely withdraw, and leave the bride upon her soft repose, which ought to be with all the calmness that the silent night, and a mind free from all disturbing care can give; betaking herself to rest on the right side, and not removing without great occasion, till she
 has

has taken her first sleep. She ought also to have a care of sneezing, and if possible, to avoid both that and coughing; or any thing that causes violent motion of the body; neither should they too often reiterate those amorous engagements, till the conception be confirmed; and even then, the bridegroom should remember, that it is a market that lasts all the year, and to be careful that he does not spend his store too lavishly; for generally women rather choose to have a thing done well, then have it often; and in this case to do it well and often too, is inconsistent. But so much shall suffice for this.

After the means made use of in order to conception, according to the directions before given, there is reason to expect that conception should follow; but because the success of all our actions depends upon the divine blessing, and other things do not always succeed according to our desires, therefore conception does not always follow upon coition; for which reason it is that many women especially those that are but newly married, know not whether they have conceiv'd or not after coition: which if they were assur'd of they might and would avoid several inconveniences which they run upon through ignorance thereof. For, when after conception a woman finds an alteration in herself, and yet knows not from whence it arises, she is apt to run to a doctor, and enquire of him what the matter is, who, not knowing that she is with child, gives her contrary to conception. There are others, that out of a foolish bashful coyness, tho' they do know they have conceived, yet will not confess in proper time. Those that are coy may in time learn to be wiser, and, for the sake of those that are ignorant, I shall set them down the signs of conception, that

S. 4 How a woman may know whether she has conceiv'd.

women

women may thereby know whether they have conceived or not :

If a woman hath conceived, the vein under the eye will be swell'd, that is, under the lower eye lid, the veins in the eyes appearing clearly, and the eye something discolour'd ; if the woman hath not her terms upon her is a certain sign she hath conceived ; and this appears most plainly just upon the conception, and holds for the first two months.

Also a coldness and chilness of the outward parts after copulation, shews a woman to have conceiv'd, the heat being retir'd to make the conception ; and then the veins of the breast are more clearly seen than they were wont to be. The tops of the nipples look redder than formerly ; the body is weaken'd, and the face discolour'd, the belly waxeth very fat, because the womb closeth itself together to nourish and cherish the feed. If she has also loss of appetite, sour belchings, and exceeding weakness of stomach : the breasts begin to swell, and wax hard, not without pain or soreness ; wringing or grinding pain like the cramp happens in the belly above the navel : also divers appetites and longings are engendered. The veins of the eyes are also clearly seen, and the eyes seem something discolour'd, as a looking glass will shew. The excrements of the guts are voided painfully, because the womb swelling, thrusteth the right gut together ; likewise, let her take a green nettle, and put it into her urine, cover it close, and let it remain all night ; if she be with child, it will be full of red spots on the morrow ; if she be not, it will be blackish.

By these marks, some whereof seldom fail, a woman may know whether she has conceived or not, and so order herself accordingly. For,

When

When women once with child conceived are,
 They of themselves should take a special care.
 For, whether male or female child it be,
 You are conceiv'd with, by these rules you'll see.

C H A P. II.

How a woman should order herself that desires to conceive, and what she ought to do after conception.

I AM very well satisfy'd that many women desire copulation not from any delight or satisfaction

S. r. How a woman they take therein, more than as should order herself it is the means appointed by him in order to conception that bids us increase and multiply,

for the obtaining of children, and the propagation of mankind; And tho' several make use of coition to obtain this end, yet we find by experience, that in many it does not succeed because they order not themselves as they ought to do; For tho' it must be granted, that all our endeavours depend upon the divine blessing; yet if we are wanting in any thing to ourselves, how can we expect that blessing to succeed our endeavours? My business therefore in this section, shall be to show how women that desire to have children, should order themselves.

First then, Women that are desirous to have children must, in order thereunto, give themselves to moderate exercise; for want of exercise and idleness, are very great enemies to the soul and body. And those that shall give themselves the trouble to observe it, will find those city Dames that live high, and do nothing, seldom have children, or if they have, they seldom live; whereas the poor women that accustom them-

themselves to labour, have many children, and those strong and lusty. Nor need we wonder at it, if we consider the benefit that comes by moderate exercise and labour; for it opens the pores, quickens the spirits, stirs up the natural heat, strengthens the body, senses and spirits, comforts the limbs, and helps nature in all her exercises, of which procreation of children is none of the least.

A second thing be to observ'd by women in order to conception, is, that they avoid all manner of discontent, and the occasion of it; for discontent is a great enemy to conception, and it so dispirits either man or woman that it hinders them from putting forth their vigour, which ought to be exerted in the act of coition; when, on the contrary, content and satisfaction of mind dilate the heart and arteries, whereby the vital blood and spirits are freely distributed through the body; and thence arise such affections as please, recreate and refresh the nature of man; as hope, joy, love, gladness and mirth. Nor does it only comfort and strengthen the body, but also the operation and imagination of the mind, which is so much the more necessary, insomuch as the imagination of the mother works forcibly upon the conception of the child: women, therefore, ought to take great care, that their imaginations be pure and clear, that their children may be well form'd.

A third thing that women ought to take care of to further conception, is to keep the womb in good order; and to that end, to see that the menses come down as they ought to do; for if they are discolour'd, they are out of order; but if the blood come down pure, then the woman will be very prone to conceive with child, especially if they use copulation in two or three days after the monthly terms are stay'd.

A fourth thing a woman that would conceive should observe is, that she use not the act of coition too often; for satiety gluts the womb, and renders it unfit for its office. There are two things demonstrate this; that is, that common whores (who often use copulation) have never, or very rarely, any children; for the grass seldom grows in a path that is commonly trodden in. The other is, that those women, whose husbands have been long absent, do, after copulation with them again, conceive very quickly.

A fifth rule is, that they take care that the time of copulation be convenient, that there be no fear or surprize, for fear hinders conception, and then it were best also that the desire of copulation be natural, and not stirred up by provocation; and if it be natural, the greater the woman's desire of copulation is, the more likely she is to conceive.

I will add no more, but what some authors report, that a Loadstone carried about the woman, not only causeth conception, but concord between man and wife, which if it be true, I would have no married woman go without one, both for her own and husband's quiet.

Let all the fair who would have children from
 Their soft embraces, read what's here laid down;
 Those that to exercise themselves incline,
 And in their love to be content design;
 Who have their monthly terms in order flow,
 And regulate them if they do not so;
 That love's embraces moderately use,
 And to enjoy them a fit season chuse,
 These may content with that they've done remain,
 And need not fear their wishes to obtain.

After

After a woman has conceived, or has any reason to think so, she ought to be very careful of herself, lest she should do any thing that might hinder nature in her operation. For in the first two months after conception, women are very subject to miscarriages; in order to prevent which let the woman every morning drink a draught of sage ale, and it will do her abundance of good; but if notwithstanding, signs of abortion or miscarriage appear, let her lay a toast dipt in tent (in case muskadel cannot be gotten) to the navel, for this is very good; or let her take a little garden-tansy, and having bruis'd it sprinkle it with muskadel, and apply it to the navel, and she will find it much better. Also tea intused in ale, like sage ale, and a draught drank every morning, is most excellent for such women as are subject to miscarriages. Also take the juice of tansy, clarify it, and boil it up into a syrup with twice its weight in sugar, and let a woman take a spoonful or two of it in such cases, and it will be an excellent preservative against miscarriage. Also, if she can, let her be where the air is temperate; and let her also avoid all watching and immoderate exercise, as also disturbing passions, loud clamours, and filthy smells; and let her abstain from all things which may provoke either urine or the courses; and also from all sharp and windy meats, and let a moderate diet be observ'd. If the excrement of the guts be retain'd, lenify the belly with glysters made of the decoction of mallows, and violets, with sugar and common oil: or make a broth of burrage, bugloss, beets, mallows, and take herein a little manna; but on the contrary, if she be troubled with a looseness of the belly, let it not be stopped without the judgment of a physician; for the matter of all uterine fluxes

S. 2. What a woman ought to observe after conception.

hath a malignant quality, and must be evacuated and removed, before the flux be stayed.

C H A P. III.

How the child lieth, and how it groweth up in the womb of the mother, after conception.

HAVING shewn how a woman ought to order herself after conception, it will now be necessary to shew how the foetus is produc'd thereby: and then how the embryo, when form'd, lies in the its mother.

S. r. How the child is form'd in the womb after conception.

As to the formation of the child it is to be noted, that after the act of coition, the seed lies warm in the womb for six days without any visible alteration, only the womb closes up itself, to prevent its issuing forth again, and for the securing it from any cold; and all this time it looks like butter, or conglutated milk: and it would be very necessary for her who has reason to believe she has conceiv'd, to forbear the embraces of her husband all that time, lest the conception should be spoil'd, but in three days after it, it is altered from the quality of thick milk or butter, and it becomes blood, or at least resembles it in colour, nature having now begun to work upon it. In the next six days following, that blood begins to be united into one body, and to grow hard, and becomes a little quantity, and to appear a round lump; and is the first creating work of divine power in the womb: this shapeless embryo lies like the first mass. But in two days after, the principal members are formed by the plastic power of nature, and these principal

This Figure represents the Uterus in the eighth or ninth month of pregnancy.



The Explanation of the Figure.

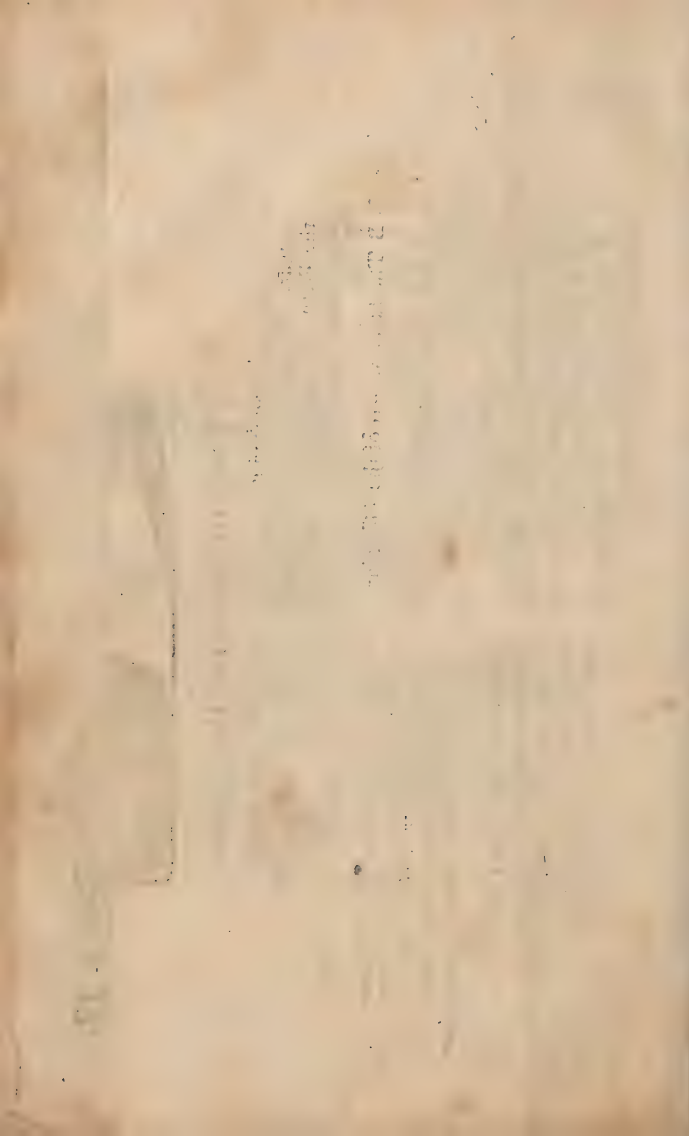
- A The Uterus as stretched to near its full extent, with the waters, and containing the Fœtus entangled in the Funs, the head presenting at the upper part of the Pelvis.
 B B The superior part of the Ossa Ilium.
 C C The Acetabula.
 D D The remaining posterior parts of the Ossa Ilium.
 E The Coccyx.
 F The inferior part of the Rectum.
 G G The Vagina stretched on each side.
 H The Os Uteri, the neck being stretched to its full extent, or entirely obliterated.
 I I Part of the Vefica Urinaria.
 K K The Placenta, at the superior and posterior part of the Uterus.

- L L The Membranes.
 M The Funis Umbilicalis.

Pfal. cxxxix 13, 14, 15, 16.

*To thee, O blessed Lord, my voice I'll raise,
 And to thy glorious name ascribe the praise.
 That thou has me so wonderfully made,
 And in my mother's womb in darkness laid;
 And there those wonders wrought no tongue can
 tell,*

*Thy works are marvellous I know right well.
 My substance was not hid from thee, when I
 Within the womb was wrought so curiously;
 And my unfinish'd parts were all survey'd,
 And by thee were so fashioned or made.*



principal members are four in number, viz. the heart, the brain, the liver and the testicles or stones. Three days after, the other members are form'd; and are distinguished from the shoulders, by the forming faculty, to the knees; and the heart, liver and stones, with their appurtenances, do grow bigger. Four days after that, the several members of the whole body do appear; and as nature requires, they conjunctly and separately do receive their perfection. And so in the appointed time, the whole creation hath that essence, which it ought to have to the perfection of it, receiving from God a living soul, therewith putting into his nostrils the breath of life. Thus I have shew'd the whole operation of nature in the formation of the child in the womb, according to the energy given it by the divine Creator, maker and upholder of all things, both in heaven and earth.

By some authors, more briefly, but to the same purpose, the forming of the child in the womb of its mother, is thus describ'd. Three days in the milk, three in the blood, twelve days form the flesh, and eighteen the members, and forty days after the child is inspir'd with life, being induced with an immortal living soul.

Thus purest blood's to feed first turn'd, and then
Nature converts it into blood again,
Of which a harmless mass soon after's made,
Such power by nature is therein convey'd;
And by degrees it into form does grow,
And all its parts distinguish'd are, and so
It may t' a living soul united be,
And lay a claim to immortality.

Whilst mean time the anxious mother's cares
Increase, as does the burden which she bears;
For as it grows it wants a larger room,
And is uneasy in the too strait womb;

At last, to quit its dark recess, it ventures,
And into an unknown light world it enters.

S. 2. Of the matter and form of the child's lying in the womb, from the conception to the birth. I come now to shew in what manner the child lies in the womb of its mother, whilst it is confin'd in those dark recesses; and, omitting what many say of the matter, I shall only give you the testimony of two or three of the most learned, and then present a figure resembling what I myself have seen.

The learned Hypocrates, in his treatise *De Maturitate Pueri*, affirms, that the child, as he is placed in the womb, hath his hands upon his knees, and his head bent down towards his feet; so that he lies round together, his hands upon his knees, and his face between them; so that each eye toucheth each thumb, and his nose betwixt his knees, and of the same opinion, in this matter was Bartholinus the younger. Columbus is of opinion that the figure of the child in the womb is round, the right arm bowed, the fingers thereof under the ear, and above the neck, the head bowed down so that the chin toucheth the breast, the left arm bowed above both breast and face, propped up by the bending of the right elbow; the legs are lifted upwards, the right of which is so lifted up that the thigh toucheth the belly, the knee the navel, the heel toucheth the right buttock, and the foot is turned back and covereth the secrets; the left thigh toucheth the belly, and the leg lifted up to the breast, the back lying outwards.

Thus the reader may see how authors differ herein: but this ought to be noted, that the different positions which the child hath been seen in, have given occasion to the different opinions of authors:
for

for when a woman is young with child the embryo is always found of a round figure, a little oblong, having the spine moderately turned inwards, the thighs folding, and a little raised, to which the legs are joined, that the heel toucheth the buttocks, the arms bending, and the hands placed upon the knees, towards which the head is inclining forwards, so that the chin toucheth the breast; the spine of the back is at that time placed towards the mother's, the head uppermost, the hands forwards, and the feet downwards, and proportionable to its growth, it extends its members by little and little, which were exactly formed in the first month. In this posture it usually keeps to the seventh or eighth month, and then by a natural propensity and disposition of the upper parts of the body, the head is turned downwards towards the inward orifice of the woman; being so order'd by nature, that it may be the better disposed for the birth. The knowledge of these things being so essential to the practice of a midwife, I could not omit them; I shall now conclude what I have to say farther as to this, with the figure of a child prepared for the birth, resembling what I myself have seen, taken ought of the learned Spigelius.

C H A P. IV.

Of the obstructions of conception, with the cause and cure of barrenness, and the signs of insufficiency in both men and women.

WE have already enquired into many secrets belonging to the generation of men, and have treated largely about conception, which is one of the chief mysteries of nature; but before I proceed any
 E 3 further,

further, it is highly necessary that I treat of the obstructions of conception; which naturally leads me to treat of barrenness, which is the grand obstruction of conception; and herein, for the sake of all those that desire children, I shall shew how it is caused, and then how to be cured.

Seeing all grant, that the having of children is a blessing, it will easily be granted that barrenness is a curse. And since it is manifested that it occasions discontent between man and wife, and every woman looks upon it as a reproach to be barren, it will need no apology to enquire into the cause of it.

In some countries, before women were admitted to the marriage bed, they were first search'd by the midwife; and those only which she allowed of as fruitful, were permitted to marry. It must needs therefore be a grateful piece of service to the fair sex, to shew them how to turn the stony ground into a fruitful soil, that instead of being reproach'd with a barren womb, they may become the joyful mother of many children.

Barrenness is a natural and accidental imperfection which hinders conception; for that which hinders conception causes barrenness. Now there may be several causes why conception may be hinder'd; as over much heat or cold drying up the seed, and making it to corrupt; this extinguishing the life of the seed, and that making it waterish and unfit for generation. It may be caus'd also by the not flowing, or by the overflowing of the womb, or by an excrescence of flesh growing about the mouth of the matrix, thereby the seed is hindered from being injected into the womb; and want of love in the person's copulating, may also hinder conception; as is apparent from

from those women that are deflowered against their will; no conception following any forced copulation.

And here let me caution parents against one thing that often causes barrenness, which might be easily prevented, and that is, against letting virgins bleed in the arm before the couries come down, which is usually in the 14th year of their age, seldom before the 13th, but never before the 12th. Now because usually young virgins are out of order before they first break down, the mother goes with her to the doctor, who finding the fulness of blood is the occasion of her illness, orders her to be let blood in the arm; upon which she becomes well for a time, the superfluous blood being taken away; and this remedy, which is worse than the disease, being repeated four or five times, the blood comes not down at all to the womb, as it doth in other women, but the womb dries up, and is for ever barren; whereas had she been let blood in the foot, it would have brought the blood downwards. and so have provoked the termes, and have prevented mischief.

Another cause of barrenness, is, for want of convenient moderate quality, which the woman ought to have with the man; as if he be hot, she must be cold; if he be dry, she must be moist, but if they be both dry, or both of a moist constitution, they cannot propagate; though in this case neither of them be barren, singly considered; for he or she, tho' now as barren as the barren fig-tree; yet joined with an apt constitution, may become as fruitful as the vine.

Another cause of barrenness may be the disuse of copulation; for some there are of that frigid constitution, that they either use not the means at all, or else perform it with so much languor and coldness, that it is not likely it should prove efficacious; where-

as,

as, as I have already said, the act of coition should be performed with the greatest ardour and intenseness of desire imaginable, or else they may as well let it alone, for as good never a whit, as never the better. But since nature teacheth to do what they do in this kind vigorously, this frigid disposition is the effect of a cold distemper, and must be cured by such things as heat and nourish; and therefore such ought to eat and drink of the best, since the latin proverb tells us, *Sine cerere & liber friget Venus.*

Without good drink and feeding high,
Desire of Venus soon will die.

Such therefore ought to feed upon cock's stones and lamb's stones, partridges, quails, and pheasant's eggs; for 'tis an infallible aphorism in physick, that whatsoever any creature is extremely addicted to, they operate to the same end by their sperminal virtue in the man that eats them. Therefore partridges, quails, and sparrows, &c. being extremely addicted to venerie, they work the same effect in those who eat them. And this likewise is worthy to be noted, that in what part of the body the faculty that you would strengthen lies, take the same part of another creature, in whom that faculty is strong, for a medicine; as for instance, the virtues procreatively lies in the testicles, there cock's stones also, &c. are medicinal in this distemper. Let such persons also eat such food as is very nourishing, as parsnips, alisanders, skirrets, and pine nuts; and let them take a dram of diasatyrion in an electuary every morning. The stones of a fox dried to powder, and a dram taken every morning in tent, is also very good in this case. And so also is a dram of satyrion-roots, taken in like manner.

After

After married persons have lived long together and both seem likely, and yet neither of them have had children, there often arise discontent between them; and

S. 3. Of the signs & insufficiency of man and barrenness in woman.

both are troubled because they know not on whose side the fault is; and tho' authors have left several ways to know whether the man or the woman be defective, yet because I cannot confide in their judgments, I shall pass them by in silence, and rather lay down a few rules that may be depended upon, than many that are uncertain. But I must first premise, that women are subject to so many infirmities more than men, that the cause of barrenness is oftner on their side than the man's; for if the man has the instrument of generation perfect, being in health, and keeping a regular and temperate diet and exercise, I know no accidental cause of barrenness in him; whereas the chief cause of barrenness in a woman lies in her womb, and the infirmities incident thereunto, some of which are the stopping of the menstrua, or their overflowing; as also the flux of the womb with the falling out thereof, and the inflammation, windiness, heat and driness thereof; for each of which we prescribe cures. But to be a little more particular.

If a man or woman, in whom the instruments of generation appear no way defective, would know in which side the cause of barrenness lies, let them steep a handful of corn in the man's urine, and another handful in the woman's, the space of 24 hours; then take it out and set the man's by itself, and the woman's by itself in a flower pot, or something else where you may keep them dry; then water the man's every morning with his own urine, and the woman's with hers; and that which grows not at all, denotes the person to be naturally barren. Nor let any despise this trial;

trial ; for seeing physicians will by urine undertake to tell a person of his or her diseases, why should not urine also shew whether a person be fruitful or no? But if in a man the instrument of generation is not perfect, it will be obvious to the sight ; and if the yard be so feeble that it will not admit of erection, it can never convey the seed into the womb ; nor can there be in such a case any conception. But this is plain and easily discern'd, that man that finds himself debilitated, ought not to marry ; or if he does, he must be contented if he finds his wife seeking for that satisfaction which he is incapable of giving. 'Tis true, for a woman to supply her husbands defects, is contrary both to honour and virtue ; but where a woman doth break these bounds, on such occasions the fault will be in a great measure at the husband's door, tho' otherwise she cannot be held innocent.

The case can't be so bad with the woman, tho' she be barren, but that her husband may use her, unless she be impenetrable, which (tho' it some time does) yet but very rarely happen ; and therefore the man is more inexcusable if he transgress.

Besides what I have already mention'd, signs of barrenness in women are ; if she be of an over hot constitution, of a dry body, subject to anger, hath black hair, a quick pulse, her purgations flow but little, and that with pain, and yet has a violent desire to coition ; but if she be of a cold constitution, they are the signs contrary to those recited. If barrenness be caus'd through an evil quality in the womb, it may be known by making a suffumigation of red storax, myrrh, cassia wood, nutmeg, cinnamon, and letting her receive the fume of it into her womb, covering her very close ; and if the odour so received, passeth through the body up into the mouth and nostrils of herself she is fruitful ; but if she feel not the fume in her
mouth

mouth and nose, it denotes barrenness one of these ways, viz. that the seed is either thro' cold extinguish'd, or thro' heat dissipated. And if a woman be suspected to be unfruitful; cast natural brimstone, such as is digg'd out of the mine, into her urine, and if worms breed therein she is fruitful. But this shall suffice to be said of the causes and signs of barrenness; it is now high time to the cure.

In the cure of barrenness, respect must be had to the cause; which S. 3. Of the cure of barrenness. must be first removed and then the womb strengthened, and the spirits of the seed enliven'd by corroborating applications.

If barrenness proceeds from over much heat, let her use inwardly succory, endive, violets, waterlilies, sorrel and lettuce, with syrups and conserves made thereof; thus,

Take conserve of burrage, violets, succory, waterlilies, of each one ounce; half an ounce of conserve of roses, diamargariton frigid, diatrion, santalou, of each half a dram; with syrup of violets, or juice of citron, make an electuary.

Let her also take of endive, water-lilies, burrage-flowers, of each a handful; rhubarb, mirobalans, of each 3 drams; with water make a decoction; add to the straining, the syrup or laxative violets, 1 ounce, syrup of cassia half an ounce; manna 3 drams, make all unto a potion. Take of the syrup of mugwort one ounce, syrup of maiden hair two ounces, Pulv elect, trionfant, made all up into a juice. Apply to the reins and privities, fomentations of the juice of lettuce, violets, rose, mallows, vine leaves and night shade; let her, also anoint her secret parts with the cooling ointment of galls. Baths are good for her to sit in. Let the air be clear, her garments thin, her food lettuce, endive, succory, and barley; but let her have

have no hot meats, nor strong wine, except it be watery and thin. Rest is good for her both in body and mind; she must use but little copulation, but may sleep as much as she will.

If barrenness be occasioned by the predominancy of cold, extinguishing the power of the seed, which may be known by her desiring venery, and receiving no pleasure in the act of copulation, even while the man is spending his seed; her terms are plegmatick, thick, and slimy, and flowing not rightly. In this case let her take syrup of calamint, mugwort, betony, of each an ounce; water of pennyroyal, feverfew, hyssop, sage, of each two ounces, and make a julep. Also let her take every morning two spoonfuls of cinnamon water, with one scruple of mithridate. Also let her take oil of anniseed, one scruple and a half; jassini, dialcam, both diascimo, diagalang, of each one dram; sugar four ounces, with water of cinnamon make lozenges; and take of them a dram and half twice a day, two hours before meals. Let her also fasten cupping glasses to her hips and belly; and let her take storax alamita one ounce; mustick, cloves, cinnamon, nutmeg, lignum; aloes, frankincense, of each half an ounce; musk ten grains, ambergrease, half a scruple, with rose-water make a confection; divide it into four parts; of one part make a pomum odoratum to smell to, if she be not hysterical; of the second make a mass of pills, and let her take three every night; of the third make a pessary, and put it up; and of the fourth make a suffumigation of the womb.

If barrenness arise from the faculties of the womb being weakened, and the life of the seed suffocated by over much humidity flowing on those parts, let her take of betony, marjoram, mugwort, pennyroyal, balm, of each one handful; root of asarum, fennel,

fennel, elecampane, of each two drams, with sugar and water a sufficient quantity, of each make a syrup, and take three ounces every other morning. Then purge with these pills following, take of pil. extid. two scruples; diagridon two grains, Specie de castore, one scruple; make them up into nine pills with syrup of mugwort. Also take spec. diagemmae, diamolci, diambre, of each one dram; cinnamon, one dram and a half; mace, cloves, nutmegs, of each half a dram; sugar six ounces; with water of feverfew make lozenges, to be taken every morning. Likewise let her take of the decoction of sarsaparilla and virga anred, with a good quantity of sage, which is an herb of that virtue, that Cornelius Agrippa honoured it with the title of sacra herba, a holy herb; and Lodenacus in his history of plants, reports, That after a depopulated country, the women drank of sage in order to multiply the faster; let her also anoint her genitals with the oil of anniseed and spikenard. Treehills to smother the womb, are also very good. To make which, let her take mace, nutmeg, cinnamon, storax, amber, of each one dram; cloves, labdani, of each half a dram; turpentine a sufficient quantity. Lastly, Take the roots of valerian and elecampane, of each one pound; of galingal three ounces; organ, lavender, marjoram, betony, mugwort, bay-leaves, clamat; of each three handfuls; with water make an infusion, in which let her sit after she hath had her courses. But to proceed:

If barrenness be caused by the dryness of the womb consuming the matter of the seed, let her take every day, almond milk, and goats milk, extracted with honey. Eat often of the root satyrion condited, and of the electuary of diasatyrion. Let her also take three weather heads, and boil them in six pints of spring water, till the flesh comes from

the bones; then take of melliat, violets, cammomile, the roots of mercury, of each one pound; let all these be decocted in the aforesaid broth, and let the woman sit in the decoction up to the navel. Also take of deer's suet half an ounce, cow's marrow, syracis liquidæ, of each a dram, oil of sweet almonds two ounces; with silk or cotton make a pessary, and make injections only of fresh butter and oil of sweet almonds.

It sometimes happens that barrenness is caused by remissness in the manner of the act of coition, and though there be no impediment on either side, yet if both sexes meet not in that act with equal vigour, no conception follows: for many times the man is too quick for the woman, or rather the woman too slow for the man; and therefore the opinion of the ancients is, That the woman contributes seed to the formation of the child as well as the man, and are of opinion that there ought to be joint emission both of the man and woman at the same instant; which administering to both a very great delight, perfects the work of conception. But if in this case the woman be slack, the man should follow the advice given in Chap. iii. Sect. 2. where both sexes are shewen how to manage themselves in the act of coition, that so by stirring up in the woman a desire to venery, she may meet his embraces with the greatest ardour. But if this should prove ineffectual, let her, before the act of coition, foment the privities with the decoction of betony, sage, hyssop and calymint, and anoint the mouth of the neck of the womb with musk and civet; and the cause of barrenness will be removed, let the womb be corroborated by the following applications.

Take of the bay-berries, mastic, nutmeg, frankincense, cypress nuts, labbani, of each one dram;
Syracis

Syracis liquidæ two scruples, cloves half a scruple; ambergrease two grains, musk six grains, then with oil of spikenard make a pessary. Also take red roses, with frankincense, lapidis aematitis of each half an ounce, Sanguis draconis, fine bole, mastic, of each two drams: nutmeg, cloves, of each one dram, spikenard half a scruple, and with oil of worm-wood make a plaister for the lower part of the belly. And let her eat of the Eringo roots condited, and make an injection of the juice of the roots of satyrion. And then let her use copulation soon after the menses are ceased, conception being then most apt to follow; for then the womb is thirsty and dry, being aptest both to draw the seed and to retain it, by the roughness of the inward superficies, and let her take great care to avoid excess of all things. And to lay aside all passions of the mind, shunning study and care, as things enemies to conception, or if a woman conceive under such circumstances, how wise and prudent soever the parents are, the children at the best will be but foolish; because the animal faculties of the parents, viz. the understanding and judgment, from whence the children derive their reason, are confused thro' the multitude of cares and cogitations; of which we see divers examples in learned men, who after great study and care, having performed their conjugal rites with their wives, have often begot children, which have indeed been the fruits of their bodies, but not the issue of their brains. But thus much shall suffice for the chapter of barrenness.

Which to both sexes clearly doth relate
 How nature sometimes doth debilitate;
 And likewise shews, how those who love to pry
 Into the cause of things may soon espy
 On which side insufficiency doth lie;

And 'tis a maxim 'mong physicians known,
The cure's half wrought when once the cause is
shown.

Here the fair sex those remedies may see,
Which will, if barren, make them fruitful be.

C H A P. V.

How child-bearing women ought to govern themselves during the time of their pregnancy.

I Have already shewn how a young woman ought to order herself, and what she ought to do, presently after conception, in order to prevent miscarriage; and therefore shall say no more as to that; my design in this Chapter, is to shew how she ought to govern herself during the whole time of the pregnancy.

S. 1. Of Air, diet, exercise, &c.

First then, let a woman that is with child (if she can) choose a temperate air, not infected with fogs, and for that reason not near any marshy grounds, rivers, lakes, or ponds; but this by some cannot be avoided, their habitation falling out to be in such places; but those who can live where they please, ought to avoid such places, and so they should likewise the going abroad in too hot or too cold weather; as also when the south wind blows hard, for that often proves hurtful to women with child; and sometimes causes abortion. Nor is the north wind much less hurtful, or less to be avoided, as causing rheums, coughs, and catarrhs, which opening the body, often cause miscarriages.

Secondly, She ought to be very cautious in the matter of her diet, choosing only those meats that
create

create wholesome nourishment, and such as are moderately dry; and let her take care to prevent and avoid immoderate fasting, for that will weaken the infant, and render it of a sickly constitution, and sometimes cause abortion. And as all these excesses are to be avoided, so she must take care not only of avoiding immoderate fasting but immoderate eating too, which will not only be apt to stuff up the child, but to swell it up to that degree, that it will endanger the life of itself and the mother in its birth. Let it suffice that in general, she avoids all meats which are too hot or too cold and moist; such as sallads, spices, and hot meats, which often cause the child to be born before its time, and sometimes without nails, which foreshews a short life. And therefore in this case the most wholesome meats are pigeons, partridges, pheasants, larks, veal, mutton, or any meat that yields a good juice, and contributes kindly nourishment; as also such fruits as are sweet and of easy digestion, as cherries, pears, damsons, and the like. But let her avoid, as pernicious, all such things as cause and create wind.

Care ought also to be taken with respect to her exercise, which ought to be moderate; for violent motion, either in walking or working, is hurtful and disturbing to the womb; especially riding upon the stones in a coach, or any other uneven place; and in like manner should all extraordinary sounds and noises be avoided, especially the ring of the bells, and the discharging of great guns, neither ought she to give way to either immoderate laughing or weeping or to anger, or any other passion, for that may be prejudicial to her.

Tho' the act of coition is that without which conception cannot be, yet the immoderate use of it hinders the chief end for which it was design'd; in

S. 2. Further rules
for women to observe
during pregnancy.

the first four months after conception she ought not to lie with her husband, at least sparingly, lest by shaking the womb in that action, the courses would again be forced down. In the 6th and 8th month she ought also to abstain: but in the 5th, 7th and 9th, it may freely be permitted by reason it opens the passage, and facilitates the birth; to contribute the better towards which, the woman should be careful to keep her body solvable, syrups and other opening things being very helpful to nature in those operations. Let her before she grows too big, lay aside her busk, and not lace too close, lest the child be thereby hinder'd from coming to its full growth.

To prevent the disorder that may happen to her breasts by too much blood, which will cause curdled milk, let her wear a necklace of gold about her neck, or rather a small ingot of steel between her breasts, fomenting them a quarter of an hour every morning with water distill'd from ground ivy, periwinkle, and sage being blood warm.

When her belly is swelling and the motion is great, which will be about the fourth month, she may swathe it with a swath band, anointed with pomatum, or any other thing of that kind to keep it smooth and free from wrinkles, for which end it will be best to take of the gaul of a kid, and of a sow, of each three ounces; capon grease, and goose grease, of each one ounce and an half, and having melted them all together, put thereto a quarter of a pint of water; after which strain them thro' a linen cloth into fair water, casting it to and fro therein till it be white; at which time add to it of the marrow of a red deer one ounce, and lay in the red rose water twelve hours, after the
expiration

expiration of which you may use it, anointing all the swathe and belly.

But if these ingredients are not easy to be had you may make use of the following liniment, which will do almost as well as the other; take of mutton suet, that which grows about the kidneys is best, and of hogs-grease, of each two ounces, whale-oil one ounce, and oil of sweet almonds the same quantity; wash them well, after they are melted together in the water of germander, or new white wine: anoint the belly and swathe therewith. Those that care not to anoint their bellies, may make use of the following bathe, or decoction; take all sorts of mallows, and of motherwort, of each two handfuls; white-lilly roots, three ounces; melilot and cammomile, of each two handfuls; lime seed, quince-feed, and fenugreek-feed, three ounces, boil them well in spring water, and bathe therewith. If the woman after her quickening, finds but little motion of the infant in her womb, let her make a quilt in the manner following, and bind it upon the navel, and it will much strengthen the infant. Take the powder of roses, red coral and gilliflowers of each two ounces; mastick a dram, angelica seed two drams, ambergrease two grains, which put in a linen bag, spread them abroad and quilt it, that they may be in every part of it, placing it upon the navel, and it will have the desired effect. These things are sufficient to observe during the time of their pregnancy, so that neither child nor mother may miscarry, but be brought to the birth in the appointed time. It remains now, that when the appointed time is come, the good woman that is to be deliver'd, and the midwife that is to deliver her, be instructed in their duties; but that shall be the business of the next chapter.

C H A P. VI.

Directions for midwives how to assist women in the time of their labour; and how child-bearing women should be order'd in time of their lying in.

S. 1. How a midwife ought to be qualified.

THE office of a midwife is not to be undertaken by any without due consideration, first, whether they are sufficiently qualified for it; or else they make themselves guilty of the death of all those that shall miscarry under their hands for want of ability to perform their office: and tho' they may escape with impunity before men, they will assuredly be call'd to account for it before a higher tribunal. And therefore a midwife should take care to fit herself for that employment with the knowledge of things necessary for the faithful discharge thereof; and that I may contribute thereto, is one principal end of this book. In order to which, I first briefly shew how a midwife ought to be qualified.

A midwife ought to be of a middle age, neither too old nor too young, and of a good habit of body, not subject to diseases, fears or sudden frights; nor are the qualifications assign'd to a good surgeon improper for a midwife, viz. a lady's hand, a hawk's eye, and a lion's heart: to which may be added, activity of body, and a convenient strength, with caution and diligence, not subject to drowsiness, nor apt to be impatient. She ought also to be sober, affable, courteous, and chaste, not covetous, nor subject to passion, and her temper cheerful and pleasant, that she may the better comfort her patients in their sor-

rows;

rows; nor must she be over hasty, tho' her business may perhaps require her in another place; but above all she ought to be qualified with the fear of God which is the principal thing in every state and condition, and will furnish her on all occasions both with knowledge and discretion. But I now proceed to more particular directions.

When the time of birth draws near and the good woman finds her travelling pains begin to come upon her, let her send for a midwife in time, better too soon than too late, and get those things ready which are proper upon such occasions; when the midwife is come, let the first thing she does be to find whether the true time of the birth be come: the want of observing this, hath spoiled many a child, and endangered the life of the mother, or at least put her to twice as much pain as needed; for unskilful midwives, not minding this, have given things to force down the child, and thereby disturb'd the natural course of her labours; whereas nature works best in her own time and way. I do confess it is somewhat difficult to know the true time of some women's labour: they begin troubled with pains so long before their true labour comes; in some, weeks before; the reason of which is the heat of the reins, which is manifest by the swelling of the legs. And therefore when women with child find their legs to swell much, they may be assured their reins are too hot: Wherefore my advice to such women is, to cool their reins before the time of their labour: which may be effectually done by anointing the reins of their back with the oil of poppies and violets, or water lilies, and thus they may avoid that hard labour which they usually undergo whose reins are hot; which that they may the better prevent, let me recommend to
you

you the decoction of plantane leaves and roots, which is thus made: make a strong decoction of them in water, and then having strain'd and clarify'd it with the white of an egg, boil it into a syrup with its weight of sugar, and keep it for use. But since it is so necessary for midwives to know the true time of a woman's labour, the following section will rightly inform them.

When women draw near the
 Sect. 3. Signs by time of their reckoning especially
 which the true time with the first child, and perceive
 of a woman's labour any extraordinary pain in their
 may be known. belly, they immediately send for
 their midwife, as taking it for labour, tho' perhaps
 those pains, which are so often mistaken for labour,
 are only caus'd by the cholick, and proceed from
 wind; which pains, tho' they come and go, grip-
 ing the whole belly, yet are without any forcing
 downward into the womb, as is done by those who
 go before labour. But these cholick pains may be
 removed by warm cloths laid upon the belly, and the
 application of a clyster or two, by which these pains
 that precede a true labour, are rather furthered than
 hindered. There are also other pains incident to
 women in that condition, from the flux of their belly,
 which are easily known by the frequent stools that
 follow them.

But to speak more directly to the matter; the signs
 of labour some few days before, are, that the woman's
 belly which before lay high, sinks down, and hinders
 her from walking so easily as she used to do; also there
 flows from the womb slimy humours, which nature
 has appointed to moisten and make smooth the pas-
 sage that its inward orifice may be the more easily
 dilated when there is occasion; which beginning to
 open at that time, suffers that slime to flow away,
 which

which proceeds from the glandules called Prostatæ. These are signs preceding labour.

But when she is presently fallen into labour, the signs are great pains about the region of the reins and loins, which coming and retreating by intervals, answer in the bottom of the belly, by congruous throws: and sometimes the face is red and enflamed, the blood being much heated by the endeavours a woman makes to bring forth the child; and likewise because during the strong throws her perspiration is intercepted, which causes the blood to have recourse to her face; her privy parts are also swell'd by the infant's head lying in the birth which by often thrusting, causes those parts to distend outwards. She is likewise much subject to vomiting, which is also a sign of good labour, and speedy delivery, though by ignorant women thought otherwise; for good pains are thereby excited and redoubled: which vomiting, is occasioned by the sympathy there is between the womb and the stomach. Also when the birth is near, most women are troubled with the trembling of the thighs and legs; not with cold, like the beginning of an ague fit, but with the heat of the whole body; though this indeed does not happen always. Also if the humours which then flow from the womb, are discoloured with blood (which is what the midwives calls shows) it is an infallible mark the birth is near; and if then the midwife puts her finger up the neck of the womb, she will find the inner orifice dilated; at the opening of which, the membranes of the infant containing the waters present themselves, and are strongly forced downwards with each pain sometimes to resist the finger, and then again to press forwards, being more or less hard and extended, according as the pains are strong or weak. These membranes with the water in them,
when

when they are before the head of the child, which the midwives call the gathering of the water, resemble, to the touch of the finger, these eggs which have yet no shell but are covered with a simple membrane. After this, pains still redoubling, the membranes are broken by the impression of the waters, which presently flow away, the head is felt naked, and the birth must be very near; this being the most certain sign that can be; for the amnion and allantois being broken (which contain those waters) by the pressing forward of the birth, the child is no more able to subsist long in the womb afterwards, than a naked man in a heap of snow. Now these waters, if the child come presently after them, facilitate the labour, by making the passage slippery; and therefore let no midwife use means to force away the water, for nature knows best when the true time of the birth is, and therefore retains the waters till that time: but if by accident the water breaks away too long before the birth, then such things as will hasten it may be safely administered; and what is to be done in that case I shall shew in another section by and by.

Sect. 4. What to be done at the time of labour.

When, by the foregoing signs concurring, the midwife is satisfied that it is the true time of her labour, she must take care to get all things ready that are necessary to comfort the travelling woman in that time; and the better to that, let her see that she be not straight lac'd. She may also give her a pretty strong glyster, if she finds there be occasion for it; but with this proviso, that it be done at the beginning, and before the child be too forward; for otherwise it will be difficult for her to receive it; the advantage of which glyster is, that the guts thereby will be excited to discharge itself of its excrements, and the rectum being emptied, there will
be

be more space for the dilating of the passage; likewise to cause the pains to bear more downward through the endeavours she makes; other necessary things for her labour will put in order, both for the mother and the child.

As to the manner of the delivery, various midwives use different ways; some are delivered sitting on a midwife's stool; but, for my part, I think that a pallet bed girded, and plac'd near the fire, that the good woman may come on each side, that she may more readily be assisted, is much the better way.

And if the labouring woman abounds with blood, it may not be improper to let her bleed a little, for by that means she will both breathe the better, and have her breath more at liberty; and likewise more strength to bear down her pain. And this may be done without danger, because the child being now ready to be born, needs not the mother's blood for its nourishment any longer. And not only so, but this evacuation does many times prevent her having a fever after delivery. Likewise, if her strength will permit, let her walk up and down her chamber; and the better to enable her thereto, let her prudently consider, and take some good strengthening things, such as new laid eggs, jelly-broth, or some spoonfuls of burnt wine; and encourage her to hold off her pains, bearing them down when they take her all that she can. And let the midwife often touch the inward orifice with her finger, that she may the better know whether the waters are ready to break, and whether the birth will follow soon after; for generally the birth follows in two hours after the efflux of the water; and to help it afterwards, let her anoint the woman's privities with emolient oil, hog-grease, and fresh butter; especially if she finds them too hard to be dilated.

Let the midwife also be near the labouring woman all the while, and diligently observe her gestures, pains and complaints, for by this she may guess pretty well how her labour goes forward; for when she changes her groans into cries, it is a great sign the birth is near; at which time her pains are greater and more frequent. Let her also sometimes rest herself on her bed to renew her strength; but not too long at a time; for to lie long at a time will retard her labour, and therefore it is better for her to walk about the chamber as much as she can; which, that she may the better do, let the good woman support her under her arm if it be necessary; for by walking, the weight of the child causes the inward orifice of the womb to dilate much sooner than it would do, if she lay upon her bed: besides, her pains, when walking, will be stronger and frequenter, and by consequence her labour will not be near so long. If she finds any sick qualms, let her not be discouraged, and if she finds any motions to vomit, let her not repress them, but rather give way to them; for it will (however uneasy and irksome they be for the present) be much for her benefit; because they further the pains and provoke downward.

S. 5. How to pro- In the 3d Sect. of this Chap. I voke the birth, and told you that sometime it happens cause speedy delivery. that the water breaks away too long before the birth, and that in such cases those things that hasten it, may be safely administred; and I there promised to let the midwife know what things are most effectual in some cases: And I now intend to make good my word.

When the birth is long deferr'd, after the coming down of the waters, let her hasten the birth by drinking of a good draught of wine, where dittany, red coral, juniper-berries, betony, penny-royal, and
feverfew

feverfew have been boiled ; or the juice of feverfew taken in its prime (which is in May) and clarify'd, and so boil'd up in a syrup, and twice its weight of sugar, is very good upon this occasion. And mugwort used in the same manner worketh the same effect. And so also does a dram of cinnamon in powder, given inwardly, or tansey bruised, and applied to the privities. Likewise the stone etities held to the privities, does in a very little draw forth the child, and the after-burthen ; but care must be taken to remove it presently, or else it will draw forth the womb and all, so great is its magnetic virtue. Also a decoction of savoury made with white wine, and drank, gives a woman speedy delivery ; also wild tansey, or silver weed bruised, and applied to the woman's nostrils, is very good. So also is date-stones beaten to powder, and half a dram of them taken in white wine ; parsley is of excellent use on this occasion ; for if you bruise it, and press out the juice, and then dip a linen cloth in it, and put it up, being so dipped, into the mouth of the womb, it will presently cause the child to come away, tho' it be dead, and will bring away the after-burthen also. The juice of parsley being of great virtue especially the stone parsley, being drank by a woman with child, it clears not only the womb, but also the child in the womb of all gross humours. A scruple of Castoreum in powder in any convenient liquor is very good to be taken in such a case ; and so also is two or three drops of spirit of castoreum in convenient liquor. Eight or nine drops of the spirit of myrrh, given in a convenient liquor hath the same effect. Or give a woman in travel another woman's milk to drink, it will cause speedy delivery. Also the juice of leeks being drank with warm water, hath a mighty operation, causing speedy delivery. Take piony seeds,

beat them to powder, and mix the powder with oil, with which oil anoint the loins and privities of the woman with child, it gives her deliverance very speedily, and with less pain than can be imagin'd. And this may be noted for a general rule, that all those things that move the terms, are good for making the delivery easy. There are several other things efficacious in this case; but I need not heap up medicines unnecessarily, those I have already nam'd being sufficient.

S. 6. How a woman should be plac'd, in order to her delivery; with directions to the midwife how to deliver the labouring woman.

Having shewn how the birth may be facilitated, in case it come not soon after breaking away of the waters. I come now soon to shew the manner of her delivery; when any of the forenam'd medicines have hasten'd the birth, let the midwife place the woman in a proper posture for delivery. And first let the woman be conducted to the pallet-bed, plac'd at a convenient distance from the fire according to the season of the year, and let there be a quilt laid upon the pallet bed stead, which is better than a feather-bed, and let it have thereon linen cloths in many folds, with such other things as are necessary, which may be chang'd according as the occasion may require it, that so the woman may not be incommoded with blood, waters and other filth, which is voided in labour. Then let her lay the woman upon her back, having her head a little rais'd by the help of a pillow, having the like help to support her reins and buttocks that her reins may lie high, for if she lie low she cannot well be delivered. Then let her keep her knees and thighs as far asunder as she can, her legs being bow'd towards her buttocks, and let her feet be staid upon a log, or some other firm thing. And let two women hold her shoulders,

shoulders, that she may strain out the birth with herself as much as possible, in like manner as when she goes to stool: for by much straining, the diaphragma, or midriff being strongly thrust downwards, necessarily forces down the womb, and child in it. In the mean time, let the midwife encourage her all she can, and take care that she have no rings on her hands when she anoints the parts: then with her finger let her gently dilate the inward orifice of the womb, and putting her fingers in the entry thereof, stretch them one from another when her pains take her, by this means endeavouring to help forward the child, and thrusting by little and little the sides of the orifice towards the hinder part of the child's head, anointing those parts also with fresh butter, in case it be necessary. And when the head of the infant is somewhat advanced in the inward orifice, it is usual among midwives to say, it is crowned; because it both girds and surrounds it like a crown; but when it is gone so far, and the extremity begins to appear without the privy parts, they then say, the child is in the passage; and at this time the woman feels herself as if it were scratched or pricked with pins, and is ready to think that the midwife hurts her; whereas, in truth, it is only occasioned by the violent distention of those parts, which sometimes even suffers a laceration through the bigness of the child's head which will now come very quickly, and with her finger ends which she ought also to be sure to keep pared, let her endeavour to thrust the crowning of the womb back over the head of the child. And as soon as it is advanced as far as the ears, or thereabouts, let her take hold of the two sides with her two hands and wait till the good pain comes, and then quickly draw forth the child, taking care that the navel-string be not then entangled about the child's

neck or any other part, as sometimes it is, lest thereby the after-burden be pulled with violence and perhaps the womb also, to which it is fastened, and so either cause her to flood or else break the string, both which are of bad consequence to the woman, and render her delivery the more difficult. Great care must be taken that the head be not drawn forth straight, but shaking it a little from one side to the other, that the shoulders may the sooner and easier take its place, immediately after it is past; which must be done without losing any time, lest the head being past, the child be stopt there by the largeness of the shoulders, and so be in danger of being suffocated in the passage, as it has sometimes happened, for want of care therein. But as soon as the head is born, she may slide in her fingers under the armpits, and the rest of the body will follow without difficulty. As soon as the midwife hath in this manner drawn forth the child, let her lay it on one side, lest the blood and water which follow immediately should do it an injury, by running into its mouth and nose, as it would do if it lay on its back, and so endanger the choaking of it. The child being thus drawn forth, the next thing requisite is to bring away the after-burthen; but before that, let the midwife be very careful to examine whether there be any more children in the womb; for sometimes a woman may have twins: of which the midwife may satisfy herself, both by the continuance of the woman's throws, and the bigness of her belly. But this is not so certain, as it is to put her hand up the entry of the womb, and there feel whether another child is not presenting to the passage: And if so, she must have a care how she goes about the after-birth, till the woman be deliver'd. The first string must be cut and tied with a thread 3 or 4 double, and the end fasten'd with a string to the woman's

woman's thigh to prevent the inconvenience it may cause by hanging between the thighs.

Until the after-burden is brought away, (which sometimes is more S. 7. Of the after-difficult to do than the child, and burden. altogether as dangerous, if it be not speedily done) the woman cannot properly be said to be safely delivered tho' the child be born. And therefore how the midwife may do it safely without prejudice to the woman, is the business of this section.

Therefore as soon as the child is born, before the midwife either ties or cuts the navel-string, lest the womb should close, let her, having taken the string, wind it once or twice about one or two of the fingers of the left hand, joined together the better to hold it, with which she may only take single hold of it about the left, near the privities, drawing it likewise very gently, resting a while, with the fore-finger of the same hand, extending and stretching along the strings towards the entry of the vagina, always observing for the more facility, to draw it from the side to which the burthen least inclines, for in so doing, the rest will separate the better. And extraordinary care must be taken, that it be not drawn forth with too much violence, lest by breaking the string near the burthen, the midwife be obliged to put up the whole hand into the womb to deliver the woman, and she had need to take care in this matter that so the womb itself, to which sometimes this burden is fastened very strongly, be not drawn away with it, which has sometimes happened. It is therefore very necessary to assist nature with proper remedies, which are general, whatever has a magnetic virtue to bring away the birth, has the same to bring away the after-birth; besides

besides which, the midwife ought to consider that the good woman cannot but be much spent by the fatigue she had already undergone, in bringing forth the infant, and therefore should be sure to take care to give her something to comfort her. To which purpose some good jelly-broth, and a little wine with a toast in it, and other comforting things will be necessary. Sneezing being very conducive to bring away the after-birth, let her also take a little white helle-bore in powder, to cause her to sneeze. Tansey and the stone ætites, applied as before directed, is very efficacious in this case. The smoke of mary-gold flower received up by the woman's privities by a funnel, will bring away the after-birth though the midwife has lost her hold. Or if you will boil mugwort in water till it be very soft, and then take it out, and apply it like a poultis to the navel of the woman in travel, it instantly brings away both the birth and the after-birth; but as soon as they come forth, must be instantly taken away, lest it should bring away the womb also.

S. 8. How to cut the child's navel string. After the birth and after-birth are safely brought away, the midwife ought to take care to cut the navel-string; and to do it with that care and prudence that it ought, I shall therefore instruct the industrious midwife a little therein. As soon as the child is come into the world, let her consider whether it be weak or strong, and if it be weak let her gently put back part of the vital and natural blood in the body of the child by the navel, for that recruits a weak child, the vital and natural spirit being communicated by the mother to the child by its navel-string. But if the child be strong, there is no need of it. Only it will not be amiss to let the midwife know that male children that are born seemingly

ingly dead, may soon be brought to life again, if she squeezes six or seven drops of blood out of that part of the navel-string which is cut off, and give it the child inwardly.

As to the cutting it short or long, authors can scarce agree about it, nor midwives either; some prescribing it to be cut at four fingers breadth, which is at the best but an uncertain rule, unless all fingers were of one size. It is a received opinion, that the parts adapted to generation, are either contracted or dilated, according to the cutting of the navel-string, which is the reason the midwives are generally so kind to their own sex, that they leave a longer part of the navel-string of a male than a female; because they would have the males well provided for the encounters of Venus. And the reason they give why they cut those of a female more short, is, because they believe it makes them modest, and their privities narrower, which make them more acceptable to their husbands. But whether this be so or not, (which yet some of the greatest searchers into the secrets of nature affirm for a truth) yet certain it is that great care ought to be used about the method of cutting of the navel-string and especially that after it is cut, it be not suffered to touch the ground, for if it be, the child will never be able to hold its water, but be subject all his life-time to a diabetes, as experience has often confirmed: but as to the manner of cutting the navel-string, let the midwife take a brown thread, three or four times double, of an ell long, or thereabouts tied with a final knot at each of the ends, to prevent their intangling; and with this thread so accommodated, (which the midwife ought to have in readiness before the woman's labour, as also a good pair of scissars, that so no time may be lost) let her tie the
string

string within an inch of the belly, with a double knot and turning about the ends of the thread let her tie two more on the other side of the string, reiterating it again, if it be necessary, then let her cut off the navel string another inch below the ligature, towards the after-birth; so that there only remains but two inches of the string, in the midst of which will be the knot we speak of; which must be straight knit as not to suffer a drop of blood to squeeze out of the vessels, but yet care must be taken not to knit it so straight as to cut it in two; and therefore the thread must be pretty thick, and pretty straight knit, it being better too straight than too loose, some children having miserably lost their lives, before it hath been discovered, that the navel-string was not well tied: Therefore, great care must be taken that no blood squeeze thro', for if there do, new knots must be made with the rest of the string. You need not fear to bind the navel-string very hard, because it is void of sense; and that part of it which you leave on, falls off of its own accord in a very few days, ordinarily six or seven, and sometimes in less time; but 'tis very rare that it tarries longer then the eighth or ninth day.

As soon as the navel string is cut off, apply a little linen-cloth to the place, to the end, to keep it warm, lest the cold enter into the body of the child, which it will unavoidably do, in case it be not hard enough; and if the linen-cloth you apply to it be dipt in oil of roses, it will be the better; then having put another small rag three or four times double upon the belly of the child, about the navel, let the string be so wrapped upon it, that it may not touch the naked belly. Upon the top of all, put another small bolster, and then swathe it with a linen swathe, four fingers broad, to keep it steady, lest

left by rolling too much or being continually stirred from side to side, it comes to fall off, before the navel-string, which you left remaining, is fallen off. It is the usual custom of midwives to put a piece of burning rag to it; but I would advise them to put a small quantity of bole-armoniac, because of its drying quality. But this much may suffice as to cutting the navel-string and delivery of a woman in labour, where the labour is unnatural, and no ill accident happens. But sometimes it fails out, that the labour is not only hard and difficult, but unnatural also, in which the midwife must take other measures: and what is to be done in such cases, shall be the subject of the following Chapter.

C H A P. VII.

What unnatural labour is, and whence it proceeds, and what the midwife ought to do in such cases.

IT is an old approved axiom in the school that he who distinguishes well, argues well; and this rule holds good in our present subject of unnatural labour. It S. r. What unnatural will be necessary, for the information of the midwife, to acquaint the reader, that there are three sorts of bad labours, all painful and difficult, but not all properly unnatural, which therefore I shall thus distinguish.

The first may properly be stiled hard labour, and it is that wherein the mother and child do suffer very much by extreme pain.

The

The second may well enough be stiled difficult hard labour, which is thus differenc'd from the former, that besides these extreme pains, it is generally attended with some unhappy accident, which by retarding the birth, makes it very difficult. Now neither of these, tho' hard and difficult can be called unnatural: for women to bring forth children in pain and sorrow, is natural.

It is therefore the third sort of labour which I call unnatural; and that is when the child essays to come into the world in a contrary position to that which nature has ordain'd. To explain this, the reader must know that there is but one right and natural way of posture, in which children come to the birth; and that is, when the head comes first, and the body follows after it in a straight line. If instead of this the child comes with its feet foremost, or with the side across, it is quite contrary to nature, or to speak more plainly unnatural.

Having thus shewed the several sorts of hard labour, and distinguish'd those that are hard and difficult from that which is natural, it remains I shew from whence such labours proceed.

S. 2. Whence hard, difficult and unnatural labour proceeds. The first answer to the question that some put, why women bring forth their children with so much pain? Is, that it is the effect of the curse pronounc'd against woman for her sinning, it was pronounc'd as a curse against her: That in sorrow she should bring forth her children.

But the natural and physical reason hereof is, That the sense of feeling being distributed to the whole body by the nerves; and the mouth of the womb being so straight, that it must of necessity be dilated at the time of her delivery; the dilating thereof stretcheth

S. 3. How the midwife must proceed in order to the delivery of a woman, in case of hard labour, and great extremity.

In case the midwife finds a woman in difficult labour, she must endeavour to know the particular obstruction or cause thereof, that so she may apply a suitable remedy. When hard labour is caus'd by a woman's being too young and too strait, the passages must be anointed with oil, hog's lard, or fresh butter, to relax and dilate them the easier. But if a woman be in years, and has hard labour from her first child, let her lower part be anointed to molify the inward orifice, which in such a case (being more hard and callous) does not easily yield to the distention of labour. And indeed this is the true cause why such women are longer in labour, and why their children in their birth are more subject to bruises than others. Those that are very lean, and have hard labour from that cause, let them moisten their parts with oil and ointments, to make them smooth and slippery, so that the head of the infant in the womb, may not be compressed and bruised by the hardness of the mother's bones in its passage. But if the cause be weakness, she ought to be strengthen'd, the better to enable her to support her pain. Since difficult labour proceeds from divers causes, the midwife must make use of several remedies to women in hard difficult labour, which must be adapted to the causes from whence it proceeds.

I need not tell the judicious midwife, that in case of extremity, when the labour is not only hard, but difficult and dangerous, a far greater care must be had than at other times. In such cases the situation of the womb must be minded, and accordingly her posture of lying must be regulated; which will be best to be cross the bed, being held by those
that

that are of a good strength to prevent her slipping down, or moving herself, during the time of the operation. Then let her thighs be put asunder as far as may be, and held so, while her legs are bent backwards towards her hips, her head leaning upon a bolster, and the reins of her back supported in the like manner; her rump and buttocks being lifted up; observing to cover her stomach, belly, and thighs with warm linen, as well for decency's sake as to keep them from the cold.

The woman being in this posture, let the midwife, or rather operator, put up her hand, and try whether the neck of the womb be dilated, and then remove the contracted blood that obstructs the passage of the birth; and having gently made way, let the operator tenderly move the child, having his hand anointed with sweet butter, or an harmless pomatum, and if the waters are not come down, they may be set forth without any difficulty: and if the infant should attempt not to break forth with the head foremost, or across, he ought gently to turn it that he may find the feet, which having done, let him draw forth one, and having fasten'd it to a ribbon, put it up again, and find out the other, and then bring them as close as may be; let the woman breathe a little while, assisting nature what she can by straining, in bringing forward the birth, that so she may the more easily draw it forth, and that the operator may do it better, and his hold may be the surer, he must fasten or wrap a linen cloth about the child's thighs, observing to bring it into the world with its feet downward.

But in case there be a flux of blood, let the operator be well satisfied whether the child or the secundine come first, for when sometimes the secundine has come first, the mouth of the womb has

been thereby stopped and the birth hindered, to the hazard both of the woman and the child; therefore in this case the secundine must be removed by a swift turn, and the child sought for and drawn forth, as has been directed.

If upon enquiry it appears that the secundine comes first, let the woman be deliver'd with all convenient speed, because then a great flux of blood will follow; the veins being then opened. And whether the secundine advances forward much or little; if the former, and the head of the child first appears, it must be directed to the neck of the womb, as in the case of natural births; but if there appears any difficulty in the delivery, the best way is to search for the feet, and by them it may be put back with a gentle hand, and the child taken out first; but if the secundine advance, so that it cannot be put back, and the child follow it close, then the secundine is to be taken forth with much care and as swift as may be, and laid aside without cutting the intrail that is fastened to them, for by that you may be guided to the infant, which whether it be alive or dead, must be drawn forth by the feet as soon as possible; tho' this is not to be done but in cases of great necessity; for the order of nature is for the secundine to come last.

In delivering a woman of a dead child, before any thing be attempted, the operator ought first to be very certain that the child is dead indeed; which may be known by the falling of the mother's breasts, the coldness of her belly, the thickness of her urine, which is attended with a stinking sediment at bottom, and no motion to be perceived in the child; also, when she turns herself in her bed, the child sways that way like a lump of lead, and her breath stinks

stinks tho' not used to do so. When by these and the like signs, the operator is come to a settled judgment that the child is dead, let her apply herself to the saving of the mother, by giving her those things that are the most powerful in the saving nature in her operations; and which she has been before directed to. But if through weakness the woman be not able to operate with nature, so that a manual operation is absolutely necessary, let the operator carefully observe the following directions, viz. If the child be found dead with its head foremost, he must take notice that the delivery will be the more difficult, because it is not only impossible that the child should any way assist in its delivery, but the strength of the mother doth also very much fail her, and therefore the most sure and safe way for him is to put up his left hand, sliding it as hollow, in the palm, as he can, into the neck of the womb in the lower part thereof, towards the feet, and that between the infant and the neck of the matrix; and then having a hook in the right hand, couch it close, and slip it above the left hand, between the head of the child and the flat of the hand, fixing it in the bone of the temple, towards the eye; or for want of convenient coming at these, in the occipital bone, observing still to keep the left hand in its place, and with it gently moving and stirring the head, and so with the right hand hook, draw the child forward, encouraging the woman to put forth her utmost strength, and always drawing when the woman's pangs are upon her. The head being thus drawn forth, the operator must, with all speed, slip his hand under the arm holes of the child, and take it quite forth, giving presently to the woman a toast of fine wheaten bread, in a quarter of a pint of tent to revive and cherish her spirits.

Thus much shall suffice to shew the industrious midwife what is to be done for the delivery of women, in case of extremity. By what has been already shewed, she may know what to do in any other case that may fall out, remembering still, that for a child to come with his head foremost, and the body to follow in a straight line, is the right posture for the child, when it comes to the birth: and if it presents any other way, it will be the wisdom of the midwife, if possible to bring it to this posture; but if that cannot be done without very great danger, then put it into a posture that it may be brought forth by the feet. And if the midwife perceiving in what posture the child presents, or that the woman floods, or any other accident happens, by which she finds it is not in her power to deliver her, it will be her wisdom to send for a man-midwife betimes, rather than put things to the utmost extremity.

C H A P. VIII.

How the child-bed woman ought to be ordered after delivery.

AFTER the birth and after-birth are brought away, if the woman's body be very weak, keep

S. r. Directions for child-bed women, after delivery.

not too hot; for extremity of heat weakens nature, and dissolves the strength; but whether she be weak or strong let no cold air come near her at first; for cold is an enemy to the spermatick parts; and if cold gets into the woman, it increases the after-pains, causes swellings in the womb, and hurts the nerves; therefore if a woman has had very hard labour, it is convenient
after

after delivery, to wrap her in the skin of a sheep taken off whilst it is warm, and putting the fleshy side to her reins and belly; or if this cannot be so well had, the skin of a hare or rabbit, taken off as soon as it is killed, may be applied to the same parts; and by so doing, the dilatation made in the birth will be closed up and the melancholy blood expelled from those parts. And these may be continued the space of an hour or two. After which let the woman be swathed with a fine linen cloth, about a quarter of a yard in length, chaffing the belly before it be swathed with the oil of St John's wort; after that, raise up the matrix with a linen cloth many times folded; then with a little pillow or quilt cover her flanks; then place the swathe somewhat above the haunches, winding it indifferently stiff, applying at the same time a warm cloth to her nipples and not presently applying the remedies to keep back the milk by reason her body at such a time is out of frame, for there is neither vein nor artery which doth not strongly beat, and those remedies that drive back the milk, being of a dissolving nature, it is improper to apply them to the breast during such a disorder of the body, lest evil humours should be contracted in the breast thereby: and therefore twelve hours at least ought to be allowed for the circulation and settlement of the blood, and that what was cast upon the lungs by the violent agitation of the body during the time of her labour, may again return to its proper receptacles.

After she has been delivered a while, you may make a restrictive of the yoke of two eggs, a quarter of a pint of white wine, oil of St John's wort, oil of roses, plantane and rose water, of each an ounce, mix them together, fold a linen cloth and dip it therein, warm it before a gentle fire, and apply it

to the breasts, and the pains of those parts will be gently eased.

But be sure let her not sleep soon after her delivery; but let her take some broth, caudle, or any other liquid matter that is nourishing, about four hours after delivery, and then she may be safely permitted to sleep, if she be so disposed, as 'tis probable she will be, being tired by the fatigue of her labour. But before this, as soon as she is laid in her bed, let her drink a draught of burnt white wine, in which you may have melted a dram of Spermacetæ. Let her also avoid the light for the first three days; for her labour weakens her eye sight exceedingly, there being a sympathy between them and the womb. The herb Vervain is a most singular herb for her, and you may use it any way; for you may boil it in her meats and drinks; it has no offensive taste, but many pleasant virtues. If she happens to be feverish, add the leaves or roots of plantain to it; and though she be not feverish, yet it may be better, and add much strength to her; but if her courses come not away as they ought let the plantain alone, instead thereof put mother of thyme. If the womb be foul, which may be known by the impurity of the blood, and its stinking and coming away in clotted lumps; or if you suspect any of the after-birth to be left behind, (which may some times happen, though the midwife be never so careful and skill'd) then make her drink of feverfew, pennyroyal, mother of thyme, boiled in white wine and sweetened with sugar. Panada, and new laid eggs, are the best meat for her at first, of which let her eat often, and little at a time. And let her use cinnamon in all her meats and drinks, for it mightily strengthens the womb; let her stir as little as may be for six or seven days after delivery, and let her talk as little as may be, for
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that weakens her. If she goes not well to stools, give her a glyster with the decoction of mallows, and a little brown sugar. After she hath laid in a week or something more, give her such things as close the womb: to which you may add a little polipodium, both leaves and roots bruised, with which purge gently. This is as much, in case of a natural birth, as needs at first be done.

Besides what has been said in S. 2. In extremity the foregoing Sect. in cases of ex- of unnatural labour. tremity or unnatural labour, these rules ought to be observ'd.

In the first place, let the woman be sure to keep a temperate diet; and take care that she does by no means overcharge herself, after such an excessive evacuation; not being ruled, or giving credit to unskilful nurses who are apt to admonish them to feed heartily, the better to repair the loss of blood, for the blood is not for the most part pure but such as have been detained in the vessels or membranes, and it is better voided, for the health of the woman, than kept, unless there happen an extraordinary flux of blood: for if her nourishment be too much, it may make her liable to a fever, and increase the milk to superfluity, which may be of dangerous consequence. It is therefore requisite, for the first five days especially, that she take moderate panada, broth, poach'd eggs, jelly of chickens, and of calves feet, and French barley broth, each day increasing the quantity: and if she intends to nurse she may take a little more than ordinary, to encrease the milk by degrees; which must be of no continuance, but drawn off either by the child, or otherwise let her have coriander or fennel-seed boiled in her barley broth; and by that means, for the time before mentioned, let her abstain from meat; if no fever trouble her, she may
drink

drink now and then a small quantity of white-wine, or claret, as also syrup of maiden-hair, or any other syrup that is of an astringent quality, taking it in a little water well boil'd. And after the fear of a fever, or contraction of humours to the breast is over, she may then be nourished more plentifully with the broths of pullets, capons, pigeons, mutton, veal, &c. which must not be till after eight days, at least, from the time of her delivery; for by that time the womb will have purg'd itself, unless some intervening accident should hinder. It will thereby be expedient to give her cold meats, so it be done sparingly to gather strength, and let her, during the time, rest quietly, and free from any disturbance, not sleeping in the day-time, if she can avoid it. If there happen any obstruction in the evacuation of her excrements, the following clyster may be administred; take pillitory of the wall, and of both the mallows, of each a handful; fennel and anniseed of each two ounces; boil them in the decoction of the sheep's-head, and take of this three quarters, dissolving them in the common honey, and coarse sugar, and of new fresh butter two ounces; strain it well, and administer it glyster-wise. But if it does not operate to your mind, then you may take an ounce of catholicon.

These things being carefully observed, there is no question but the lying-in woman will do very well, tho' her labour has been never so extreme. If an accident should happen, not here so fully provided against, they may find those things more fully discours'd in my Experienced Midwife, to which I refer the reader.

C H A P. IX.

Of a mole, or false conception; and of monsters and monstrous births, with the reason thereof.

Sect. 1. Of a mole, or false conception.

WE have hitherto been treating of the secrets of nature in the generation of man, and of issue in a true conception: it will now be convenient, before we conclude this discourse, to say something of a mole or false conception, and of the generation of monsters: both of which I shall do very briefly.

As to a mole, or false conception, it is call'd by the Greeks mole, from the load or heavy weight thereof; it being nothing else but a mass or great lump of flesh burdening the womb. And it is designed to be an inarticulate piece of flesh, without any form; and therefore differs from monsters, which are both formata and articulata. And then it is said to be a conception, but a false one; which puts a difference between a true conception and a mole, and the difference holds good three ways. First the genus; because a mole cannot be an animal. Secondly, It differs in the species, because a mole hath no human figure, and bears not the character of a man. Thirdly, It differs in the individuum; for it hath no affinity with the parts either in the whole body, or any particles of the same.

There is a variety of judgments among authors, about the producing cause of this effect; some affirming, that it is produced by the woman's seed going into the womb without the man's; but because we have before proved that women have properly no seed at all, but only an ovarium, which is foecun-

dated

dated by the active principle of the man's seed ; this opinion needs no confutation. Others say, it is engendered of the menſtruous blood ; but ſhould this be granted, it would follow that maids by having their courſes ſtopt, might be ſubject to the ſame, which never yet any were. The true cauſe of this carnous conception, which we call a mole, proceeds both from the man and woman ; from corrupt and barren ſeed in the man, and from the menſtruous blood in the woman both mix'd together in the cavity of the womb ; and nature finding herſelf weak, (yet deſirous of maintaining the perpetuity of her ſpecies) labours to bring forth a vicious conception rather than none, and not being able to bring forth a living creature, generates a piece of fleſh.

Now that this imperfect conception may be known to be ſuch, it is diſcerned by theſe ſigns ; the monthly courſes are ſuppreſſed, the belly is puffed up, and alſo waxed hard, the breasts ſwell, and the appetite is depraved. But you will ſay, theſe ſigns are of a breeding woman in a true conception ; and therefore theſe cannot diſtinguiſh a mole. To this I anſwer, though thus they agree, yet they are different in ſeveral reſpects ; for a mole may be felt to move in the womb before the third month, which an infant cannot, nor is this motion of the mole the effect of ſenſitive power therein, but only cauſed by the faculty of the womb, and of the ſeminal ſpirits diffuſ'd thro' the ſubſtance of the mole : for tho' it is no animal, yet it has a vegetative life. But then the belly is ſuddenly ſwelled where there is a mole : but in a true conception the belly is firſt contracted, and then riſeth gradually. Another difference is, the belly being preſſed with the hand, the mole gives way, the hand being taken away, it returns to the place again : But a child in the womb, tho' preſſed
with

with the hand moves not presently, and being removed returns not at all, or at least very slowly: But (to name no more) another very material difference is, that the child continues not in the womb above eleven months at most; but a mole continues sometimes four or five years, sometimes more and sometimes less, according to its being fastened in the matrix; for sometimes it has fallen out, that the mole fell away in four or five months; and if it remains until the eleventh month, the legs are feeble, and the whole body appears in a wasting condition; or the belly swells bigger and bigger; which is the reason that some who are thus afflicted think they are hydropical, tho' it be no such thing, which a woman may easily know, if she will but consider, that in a dropfy the legs swell and grow big; but in the case of a mole they consume and wither. This distemper is an enemy to true conception, and of dangerous consequence; for a woman that breeds a mole is every way more inconvenienced than a woman that is with child, and all the while she keeps it she lives in danger of her life.

The cure of this distemper, consists chiefly in expelling it as soon as may be; for the longer it is kept, the worse it is, and this many times cannot be affected without manual operation; but that being the last remedy, all other means ought to be first used. Amongst which, phlebotomy ought not to be omitted, for seeing letting of blood causeth abortion, by reason it takes away that nourishment which should sustain the life of the child, why may not this vicious conception be by the same means deprived of that vegetative sap, by which it lives? To which end, open the liver vein, and then the saphæma in both feet, fasten cupping glasses to the loins and sides of the belly; which done, let the

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urinary

urinary parts first be molified, and the expulsive faculty be provoked to expel the burden. And to loosen the ligatures of the mole, take mallows with roots three handfuls; pellitory, cammomile, violet leaves, melilot, root of fennel, parsley, mercury, of each two handfuls; fenugreek and linseed, of each one pound, boil them in water, and make a bath thereof, and let her sit therein up to the navel; and at her going out of the bath, let her reins and privities be anointed with this unguent; take ammoniaci labdani, fresh butter, of each an ounce, and with oil of linseed make an ointment. Or, instead of this may be used Unguentum agrippæ or dialthææ: also take ad brerchœ wassiaæ roots, or althæa-mercury, of each a handful, linseed and barley meal, of each six ounces; boil all these with water and honey, and make a plaister. And the ligaments of the mole being thus loosened, let the expulsive faculty be stirred up to expel the mole; for the effecting of which, all these medicaments are very proper, which bring down the couries. Therefore take savine, madder, valerian, horehound, sage, hyssop, betony, penny-royal, calamint, hypericon, and with water make a decoction, and give three ounces of it, with an ounce and a half of syrup of feverfew. But if these remedies prove not available, then must the mole be drawn away by manual operation, in the manner following: let the operator (having placed the woman in a proper posture, as has been directed in the cases of unnatural labour) slide his hand into the womb, and with it draw forth the mole; but if it be grown so big that it cannot be drawn away whole, which is very rare, because it is of a soft tender body, and much more pliable than a child, let the operator bring it away by parts, by using a crotchet knife, if it cannot be done
other-

otherwise. And if the operator finds it to be joined and fastened to the womb, he must gently separate it with his finger ends, his nails being pared, putting them by little and little between the mole and the womb, beginning on the side where it does stick so fast, and so pursue it till it be quite loosened, taking great care if it grows too fast, not to rend or hurt the proper substance of the womb, proceeding as in the case of an after-burden, that stays behind in the womb, when the string is broken off. But a mole has never any string fastened to it, nor any burden from whence it should receive its nourishment; but does of itself immediately draw it from the vessels of the womb. And thus much shall suffice to be said concerning a mole; of which I have shewed the cause, the signs, and the cure.

Monsters are properly depraved conceptions, and are deemed by the ancients to be excursions of nature, and are always vicious either by figure, situation, magnitude, or number.

S. 2. Of monsters, and monstrous births.

They are vicious in figure, when a man bears the character of a beast. They are vicious in magnitude, when the parts are not equal; or that one part is too big for the other. And this is a thing very common, by reason of some excrescence. They are vicious in situation, the eyes on the breasts, or on the legs, as was seen in a monster born at Ravanna in Italy, in the year 1510. And lastly, they are vicious in number, when a man hath two heads, or four hands, and two bodies join'd, which was the case of the monster born at Zarzarn, in the year 1550.

As to the cause of their generation, it is either divine or natural. The divine cause proceeds from the permissive will of the great Author of our beings, suffering parents to bring forth such deformed

med monsters, as a punishment for their filthy and corrupt affections, which they let loose into wickedness, like brute beasts that have no understanding. For which reason the ancient Romans enacted, That those that were deformed, should not be put into religious houses. And St Jerom, in his time, was grieved to see the deformed and lame offered up to God in religious houses. And Kecherman, by way of inference, excluded all that are mis-shapen; because outward deformity of body is often a sign of the pollution of the heart, as a curse laid upon the child born depraved, which ought not be ascribed to the iniquity of the parents. Let us therefore search out the natural cause of their generation, which according to the ancients, who have dived into the secrets of nature, is either in the matter or in the agent, in the seed or in the womb; the matter may be in the fault two ways, by defect, or by excess. By defect, when the child hath but one arm, or one leg, &c. By excess when it hath three hands, or two heads. Some monsters are also begotten by women's bestial and unnatural coition, &c. The agent or womb may be too strong, or too weak, by which a depraved figure is sometimes produced. Secondly, The instrument or place of conception, the evil conformation, or evil disposition whereof will cause a monstrous birth. And, Thirdly, The imaginative power, at the time of conception, which is of such force, that it damps a character of the thing imagined upon the child; so that the children of an adulteress, by the mother's imaginative power, may have the nearest resemblance to her own husband, tho' begotten by another man. And through this power of the imaginative faculty, it was, that a woman in the time of conception, beholding the picture of a blackamoor, conceiv'd and brought forth a child resembling

sembling an Ethiopian. And that this power of the imagination was well enough known to the ancients; is evident by the example of Jacob, the father of the twelve tribes of Israel, who having agreed with his father-in-law to have all the spotted sheep for the keeping of his flock, to increase his wages, took hazel rods, peeling 'em with white streaks in them, and laid them before the sheep when they came to drink, and they coupling there together, whilst they beheld the rods, conceived and brought forth spotted young. Nor does the imagination work in the child at the time of conception only, but afterwards also; as was seen in the example of a worthy gentlewoman, who being big with child, and passing by a butcher killing of meat, a drop of blood spurted on her face, whereupon she presently said, that the child would have some blemish on his face; which proved true, for at the birth it was found marked with a red spot.

But besides the ways already mentioned, monsters are sometimes produced by other means; to wit, by the undue coition of a man and his wife, when her monthly flowings are upon her; which being a thing against nature, no wonder that it should produce an unnatural issue. If therefore a man's desire be never so great for coition, as sometimes it is after long absence, yet if a woman knows that the custom of women is upon her, she ought not to admit of any embraces, which at that time are both unclean and unnatural; the issue of those unclean embraces proving often monstrous, as a just punishment for such a turpidinous action. Or if they should not always produce monstrous births, yet the children thus begotten, for the most part are heavy, and sluggish, and defective in their understanding, wanting the vivacity and liveliness in those children, who are begotten when women are free from their courses, are endued withal.

There have been something to do among authors, to know whether those that are born monsters have reasonable souls; some affirming and others denying it; the result of both sides, at last coming to this, that those who according to the order of nature are descended from our first parents, by the coition of man and woman, tho' their outward shape be deformed and monstrous have notwithstanding reasonable souls. But those monsters that are not begotten by men, but the product of a woman's unnatural lust, and copulating with the other creatures, shall perish as the brute beasts by whom they are begotten, not having a reasonable soul.

The same being also true of imperfect and abortive births. There are some of opinion that monsters may be engendered by some infernal spirits, but notwithstanding Egidius Facius pretended to believe it with respect to a deformed monster born at Cracovia; and Hieronymus Cardanus writeth of a maid that was got with child by a devil; being a wicked spirit, and capable of having human seed. How is it possible he should beget a human creature?

If they say, that the devil may assume to himself a dead body, and enliven the faculties of it, and thereby make it able to generate; I answer, that tho' we suppose this could be done, which I believe not, yet that body must bear the image of a devil: and it borders upon blasphemy, to think the Allwise and good being would so far give way to the worst of spirits as to suffer him to raise up his diabolical offspring: for in the school of nature we are taught the contrary, viz. That like begets like; whence it follows that men cannot be born of a devil. Yet it cannot be denied but that devils transforming themselves into human shape, may abuse both men, women, and with wicked people use copulation. But that any such unnatural

conjunction can bring forth a human creature is contrary to both nature and religion.

Of monstrous births some instances I'll shew,
Which tho' they frightful seem unto our view,
Yet they by their mishapen forms may preach,
And unto all may this sound doctrine teach,
That those who all their members do enjoy,
And no affrighting monstrous Souls annoy,
May to their great Creator's laud declare,
He, not themselves, has made them what they are;
And therefore unto him belongs the praise,
Whose works are wonderful, and all his ways,
Will just and righteous in the end appear,
Whate'er short sighted mortals censure here.

The first I shall present is a most strange, hideous and frightful monster indeed, representing an hairy child. It was all covered over with hair like a beast. That



which

which rendered it yet more frightful was that its navel was in the place where its nose should stand, and its eyes placed where his mouth should have been, and its mouth was in the chin. It was of the male kind; and was born in France in the year 1597, at a town called Arles in Provence, and lived but a few days, affrighting all that beheld it. It was looked upon as a forerunner of those desolations which soon after happened in that kingdom, where men towards each other, were more like beasts than human creatures.

Where children thus are born with hairy coats,
Heaven's wrath unto the kingdom it denotes.

Near Elseiling in Germany, 1529, a boy was born with one head, and one body, but having four ears, four arms, four thighs, four legs and four feet. This birth caused much disputes amongst the learned who



beheld

beheld it, judged to proceed from the redundance of the seed, by there not being enough for twins, nature formed what she could, and so made the most of it. This child lived some years, and though he had four feet, he knew not how to go; by which we may see the wisdom of nature, or rather the God of nature, in the formation of the body of man.

Heaven in our first formation did provide,
Two arms and legs, and what we have beside,
Renders us monstrous and mishapen too,
Nor have we any work for them to do,
Two arms, two legs, are all that we can use,
And to have more there's no wise man would chuse.

In the time of Henry the III. there was a woman deliver'd of a child, having two heads and four arms, and the rest was a twin unto the navel; all the rest



was single, as appears in the figure. The heads were so placed that they looked contrary ways, and each had two distinct arms and hands; they would both laugh, both speak, and both cry, eat and be hungry together; sometimes the one would speak and the other would keep silent; and sometimes both speak together. It was of the female sex; and tho' it had two mouths and eat with both, yet there was but one fundament to disburden nature.

It lived several years, but one outlived the other three years, carrying the dead one (for there was no parting them) till the other fainted with the burden, and more with the stink of the dead carcase.

In Flanders between Antwerp and Mechlin, in a village called Uthaton, a child was born which had two heads and four arms, seeming like two girls joined together, from the breasts down to the belly, having



two of their arms lifted up between, and above their heads; the thighs being placed as it were cross one another, according to the figure. How long they lived I had no account of.

Nature doth us sometimes monsters show,
That we by them may our own mercies know;
And thereby sin's deformity may see,
Than which there's nothing can more monstrous be.

The End of the Second Part.

A R I S T O T L E ' s

FULL MASTER-PIECE.

P A R T III.

Displaying the secrets of nature, relating to physiognomy, either in man or woman, not only by inspection into their faces and hands, but by observation of all other parts of the body.

WHEN I first began this treatise, I intended to have gone no farther with Aristotle's Master Piece, than what related to the generation of man, but since recollecting how useful, and withal how scarce this treatise of physiognomy and palmistry was, I thought it worth my while to communicate it to the public, for the benefit and advantage of those who are curious enquirers into the secrets of nature: and this I have the rather done, as that which will afford both much pleasure and more profit, and therefore it cannot fail but please; for, according to the poet;

He only 'tis that hits the white
Who mixes profit with delight.

CHAP.

C H A P. I.

Sect. I. Of Physiognomy, shewing what it is, and from whence derived.

Phyiognomy is an ingenious science, in the knowledge of nature, by which the inclinations and dispositions of every creature are understood; and because some of the members are incompounded and intire of themselves, as the tongue, the heart, &c. And some are of a mixt nature, as the eyes, the nose, and others. We therefore say, that there are many signs which agree and live together, which inform a wise man how to make his judgment before he be too rash to deliver it to the world.

Nor is it to be esteemed a foolish or idle art, seeing it is derived from the superior bodies; for there is no scar of man's face, but what is under the peculiar influence or government, not only of the seven planets, but also of the twelve signs of the Zodiack; and the disposition, vices, virtues and fatality, either of a man or a woman may be plainly foretold, if the person pretended to the knowledge therefore be an artist; which that my reader may hereby attain to, I shall set these things in a clearer light.

Section 2. Of the government of the face by the signs and planets, shewing under which of them each part of it is.

That this government of the face, in its several parts, by the signs of the planets, may be more obvious to the reader, I have here inserted the following figure. By this the reader may see at the first glance, that the forehead is governed by Mars, the right eye is under the dominion of Sol, the left eye is ruled by the Moon or Luna; the right ear is the care of Jupiter, the left of Saturn; the rule of the nose is claimed by Venus, which by the way, is one reason, that

that all unlawful veneral encounters, the nose is subject to bear the scars which are gotten in those wars: and the nimble Mercury, the significator of eloquence, claims the dominion of the mouth, and that very justly.



Thus have the seven planets divided the face among them, but not with so absolute a sway, but that the twelve signs of the Zodiack do also come in for a part; and therefore the sign Cancer presides in the uppermost part of the forehead, Leo attends upon the right eye-brow, as Sagittary does upon the right eye, and Libra upon the right ear; upon the left eye and eye-brow, you will find Aquarius and Gemini, and Aries taking care of the left ear; Taurus rules in the middle of the forehead, and Capricorn the chin; Scorpio takes upon him the production of the nose. Virgo claims the precedence of the right cheek, and Pisces of the left. And thus the face of man is cantoned out amongst the signs and planets; which being carefully attended to, will sufficiently inform the artist how

to pass a judgment. For according to the sign or planet ruling, so also is the judgment to be of the part ruled; which all those that have understanding know easily how to apply.

In the judgment that is to be made from physiognomy, there is a great difference betwixt a man and a woman, the reason is because in respect of the whole composition, men do more fully comprehend it than women do, as may evidently appear by the manner and method we shall give in the following Sections. Wherefore the judgments which we shall pass in every chapter, does properly concern a man, as comprehending the whole spirit, and but improperly the woman, as being but a part thereof and declined to the man; and therefore whoever is called to give judgment on such and such a face, ought to be wary and very careful that he observes not only one or two, but all the lines and the marks that belong to it; respect being also had unto the sex; for when we behold a man whose face is like unto a woman, and we pass a judgment upon it, having diligently observed it; and not on the face only, but on other parts of the body, and his hand, &c. in like manner we also behold the face of a woman, who, in respect of her flesh and blood, is like unto a man, and in the disposition also of the greatest parts of her body. But does physiognomy give the same judgment on her, as it does of a man that is like unto her? By no means, but far otherwise in regard that the conception of the woman, is much different from that of a man, even in those respects, which are said to be common. Now in those common respects, two parts are attributed to a man, and a third part to a woman.

S. 3. Of the difference to be made in the judgment of physiognomy between man and woman.

Where-

Wherefore it being our intention to give you an exact account, according to the rule of physiognomy, of all and every part of the members of the body, we will begin with the head, as it hath relation only to a man and woman, and not any other creature, that the work may be more obvious to the reader.

C H A P. II.

Of the judgment of physiognomy, drawn from all parts of the head and face.

HAIR that hangs down without curling, if it be a fair complexion, and thin, and soft withal, signifies a man to be naturally faint-hearted, and of a weak body, but of a quiet and harmless disposition. Hair that is big and thick, and short withal, denotes a man to be of a

S. I. Of the hair of the head either in man or woman.

strong constitution, secure, bold, deceitful, and for the most part unquiet and vain, lusting after beauty, and more foolish than wise, though fortune may favour him. He whose hair is partly curl'd and partly hanging down, is commonly a wise man, or a fool, or else a great knave or a fool. He whose hair groweth thick on his temples, and his brow, one may at first sight certainly conclude that such a man, is by nature, simple, vain, luxurious, lustful, credulous, clownish in his speech and conversation, and dull in his apprehension. He whose hair not only curls very much, but busheth out and stands an end, if the hair be white or yellowish colour, he is by nature proud and bold, dull of apprehension, soon angry, a lover of venery, and given to lying, malicious, and ready to do any mischief. He whose hair rises in the corners

ners of his temples, and is gross and rough withal, is a man highly conceited of himself, inclin'd to malice, but cunningly conceals it, is very courtly, and a lover of new fashions. He that hath much hair, that is to say, whose hair is very thick all over his head, is naturally vain and very luxurious, of a good digestion, easy of belief, and slow in performance, of a weak memory, and for the most part fortunate. He whose hair is of a reddish complexion, is for the most part, if not always proud, deceitful, detracting, venereous, and full of envy. He whose hair is extraordinary fair, is for the most part a man fit for all praise worthy enterprizes, a lover of honours, and much more inclined to do good than evil, laborious and careful to perform whatsoever is committed to his care, secret in carrying on any business, and fortunate. Hair of yellowish colour, shews a man to be good conditioned, and willing to do any thing, fearful, shamefaced, and weak of body, but strong in the abilities of the mind and more apt to remember than revenge injuries. He whose hair is of a brownish complexion, and curleth not too much nor too little, is a well disposed man, inclined to that which is good, a lover of peace, cleanliness, and good manners. He whose hair turns grey, or hoary, in the time of his youth, is generally given to women, vain, false, unstable, and talkative. Note, That whatsoever signification the hair has in men, it has the same in women also.

Thus does wise nature make our very hair
 Shew all the passions that within us are;
 If to the bottle we are most inclin'd,
 Or if we fancy most the female kind;
 If unto virtue's paths our minds we bend,
 Or if to vicious ways our footsteps tend;

A skilful artist can unfold the same,
 And from our hair a certain judgment frame:
 But since our perriwigs are come in fashion,
 No room is made for such an observation.

Sect. 2. Of judgment of Physiognomy drawn from the forehead.

The forehead that riseth in a round, signifies a man liberally merry, of a good understanding, generally inclined to virtue. He whose forehead is fleshy, and the bone of the brow jutting, and without wrinkles, is a man much inclined to suits at law, contentious, vain, deceitful, and addicted to follow ill courses. He whose forehead is very low and little, is of a good understanding, magnanimous, but extremely bold and confident, and a great pretender to love and honour. He whose forehead seems sharp and pointing up in the corner of his temples, so that the bone seems to jutt forth a little, is a man naturally vain and fickle, and weak in his intellectuals. He whose brow upon the temple is full of flesh, is a man of great spirit, proud, wrathful, and of a gross understanding. He whose brow is full of wrinkles, and hath as it were a seam coming down the middle of his forehead, so that a man may think he hath two foreheads, is one that is of a great spirit, a great wit void of deceit, and yet is of a hard fortune. He who is destitute of hair, or at least, that has little on it, is bold, malicious, high spirited, full of choler, and apt to transgress beyond all bounds, and yet of a good wit and very apprehensive. He whose forehead is long and high and jutting forth, and whose face is figured almost sharp, and picked towards the chin, is also reasonably honest, but weak and simple, and of a hard fortune.

Who views man well, may on their vices hit,
 For some mens crimes are on their foreheads writ ;

But the resolved man out-braves his fate,
And will be good altho' unfortunate.

Those eye-brows that are much arched whether in man or woman and which by a frequent motion elevate themselves, shew the person to be proud, high spirited, vain-glorious, bold and threatening; a lover of beauty and indifferently inclined to either good or evil. He whose eyelids bend downwards when he speaks to another man, or when he looks upon him, and who has a kind of a skulking look, is by nature a penurious wretch, close in all his actions, of very few words, but full of malice in his heart. He whose eye-brows are thick, and have but little hair upon them, is but weak in his intellectuals, and too credulous, very sincere, sociable, and desirous of good company. He whose eye-brows are folded, and the hair thick, and bending downwards, is one that's clownish and unlearned, heavy, suspicious, miserable, envious, and one that will cheat, and couzen you if he can, and is only to be kept honest by good looking to. He whose eye-brows hath a short hair, and of a whitish colour, is fearful, and very easy of belief, and apt to undertake any thing. Those on the other side, whose eye-brows are black, great, and the hair of them but thin, will do nothing without great consideration, and are bold and confident in the performance of what they undertake; neither are they apt to believe any thing without reason for so doing.

S. 3. Of what judgment may be given by physiognomy from the eye-brows of man or woman.

Thus by the eye-brows womens minds we know,
Whether they're white, or black, or quick or slow;
And whether they'll be cruel, or be kind,
By looking in their eye-brows, we may find.

If

If the space between the eye-brows be of more than ordinary distance, it shews the person to be S. 4. How to judge from the space between the eye-brows. hard hearted, envious, close and cunning, apprehensive, greedy of novelties, of vain fortune, addicted to cruelty more than love. But those whose eye-brows are at great distance from each other, are for the most part of a dull understanding; yet subtil enough in their dealings, and of an uncommon boldness, which is often attended with a great felicity, but that which is most commendable in them is that they are most secure and constant in their friendships.

Great and full eyes, either in Sect. 5. Judgment to be made from the eyes of man or woman. man or woman, shew the person to be for the most part slothful, bold, envious, a bad concealer of

secrets, miserable vain, given to lying, and yet of bad memory, slow in invention, weak of his intellectuals, and very much conceited of that little knack of wisdom he thinks himself master of. He whose eyes are hollow in his head, and therefore discerns excellently well at a great distance is one that is suspicious, malicious, furious, perverse in his conversation, of an extraordinary memory, bold, cruel, and false, both in words and deeds, threatening, vicious, luxurious, proud, envious, and treacherous. But he whose eyes are, as it were starting out of his head, is a simple foolish person, shameless, very servile, and easily to be persuaded either to vice or virtue. He whose eyes, and eye lids look downwards, it denotes him to be of a malicious nature, very treacherous, unfaithful, envious, miserable, impious towards God, and dishonest towards men. He whose eyes are small, and convenient, is bashful and weak, very credulous, liberal to others, and evil in his conversation. He whose eyes look a-squint, is denoted to be a deceitful person,

person, unjust, envious, furious, a great lyar, and as the effect of all this, miserable. He who hath a wandering eye, and which is rolling up and down, is for the most part a vain, simple deceitful man, lustful, treacherous and high minded, an admirer of the fair sex, and one easy to be persuaded to vice or virtue. He or she whose eyes are often twinkling forward, and backward, shews the person to be luxurious, unfaithful and treacherous, presumptuous, and hard to believe any thing that is spoken. If a person has any greenness mingled in the white of his eyes, such is commonly silly, often very false, vain and deceitful, unkind to his friends, a great concealer of his own secrets, and very cholerick. Those who seldom move their eyes, and when they do, do, as it were draw their eyes inwardly, and accurately fasten upon some object, such as are by their inclinations, false and contentious. They whose eyes are addicted to the blood-shot, are naturally cholerick, proud, disdainful, cruel, without shame, perfidious, and inclined to superstition. They who have eyes like eyes of oxen, are persons of good nutriment, but of a weak memory, and dull of understanding, and silly in their conversation. But those whose eyes are neither too little nor too big, and incline to a black, do signify a man mild, peaceable, honest, witty, and good understanding, and one that when need requires it, will be serviceable to his friend.

That from the eyes we several things may see,
 By nature's art of physiognomy,
 That no man scarce can make to look astray,
 But we thereby some secret symptoms, may
 Discern of their intentions, and foresee,
 Unto which paths their steps directed be,

And

And this may teach us goodness more to prize,
For where one's good there's twenty otherwise.

A long and thin nose denotes Sect. 6. Of Judg-
a man bold, curious, angry, vain, ment drawn from the
easy to be persuaded either to good nose.

or evil, weak and credulous. A long nose, and extended, the tip of it bending downwards, shews the person to be wise, discreet, secret, officious, honest and faithful, and one that will not be over-reached in bargaining. A bottle nose is what denotes a man to be impetuous in obtaining his desires, also vain, false, luxurious, weak, and an uncertain man, apt to believe, easy to be persuaded. A nose broad in the middle, and less towards the end, denotes a vain and talkative person, a liar, and one of a hard fortune. He who hath a long and great nose, is an admirer of the fair sex, and well accomplished for the wars of Venus, but ignorant in the knowledge of any thing that is good, extremely addicted to vice, assiduous in the obtaining what he desires, and very secret in the prosecution of it, and tho' ignorant, would fain be thought very knowing. A nose very sharp on the tip of it, and neither too long nor too short, too thick nor too thin, denotes the person, if a man, to be of a fruitful disposition, always pining and peevish; and if a woman, a scold, contentious, wedded to her own humours, of a morose and dogged carriage, and if married, a plague to her husband. A nose very round in the end of it, and having but little nostrils, shews the person to be munificent and liberal, true to his truth, but withal very proud, credulous and vain. A nose very long and thin at the end of it, and something round withal, signifies one bold in his discourse honest in his dealing, patient in receiving, and slow in offering injuries,

injuries, but yet privately malicious. He whose nose is naturally more red than any other part of his face, is thereby denoted to be covetous, impious, luxurious, and an enemy to goodness. A nose that turns up again, and long and full on the tip of it, shews the person to be bold, proud, covetous, envious, luxurious, a liar and deceiver, vain glorious, unfortunate, contentious. He whose nose riseth high in the middle, is prudent and politic and of great courage, honourable in his actions, and true to his word. A nose big at the end, shews a peaceable disposition, industrious and faithful, of a good understanding. A very thick nose with wide nostrils, denotes a man dull of apprehension, and more inclined to simplicity than wisdom, and withal contentious, envious, vain glorious, and a liar.

Thus from the nose our physiognomist,
Can spell man's inclinations if he list;
And from its colour, and its various make,
Of vice and virtue can a survey take.

Sect. 7. Of Judgment to be made from the nostrils.

When the nostrils are close and thin, they denote a man to have but little testicles, and to be very desirous of the enjoyments of women, but modest in his conversation. But he whose nostrils are great and wide, is usually well served and lustful; but withal of an envious, bold and treacherous disposition, and tho' dull of understanding yet confident enough.

Thus those who chiefly mind the brutal part,
May learn to chuse a husband by this art.

The End of the Third Part.

ARISTOTLE'S

FULL MASTER-PIECE.

PART IV.

Of Judgment to be made from the mouth.

A Great and wide mouth shews a man to be bold, warlike, shameless and stout, a great liar, and a great talker, and a carrier of news, and also a great eater; but as to his intellectuals, he is very dull, being for art very simple. A little mouth shews the person to be of a quiet, pacifick temper, somewhat fearful, but faithful, secret, modest, bountiful, and but a little eater. He whose mouth smells of bad breath, is one of a corrupted liver, or lungs, is oftentimes vain, wanton, deceitful, of indifferent intellects, envious, covetous and a promise breaker. He that hath a sweet breath is the contrary.

Thus from the mouth itself we likewise see,
What signs of good or bad may gather'd be;
For let the wind blow east, west, north, or south,
Both good and bad proceed out of the mouth.

The lips when they are very big and blabbering show a person to be credulous, foolish, dull, stupid, and apt to be inticed to any thing. Lips of a different size, denote a person to be discreet, secret in all things, judicious, and of a good wit, but somewhat hasty. To have lips well coloured, and more thin than thick, shews a person to be good conditioned and well humoured in all things,

SECT. I. Of Judgment drawn from the lips of a man or woman.

things, and more easily to be persuaded to good than evil. To have one lip bigger than another, shews variety of fortunes, and shews the party to be of a dull, sluggish temper, and but of a very different understanding, as being much addicted to folly.

The lips they so much dote on for a kiss
Oft tell fond lovers when they do amiss.

S. 2. Judgments
drawn from the teeth. When the teeth are small, and but weak in performing the office, and especially if they are short and few, though they shew the party to be a weak constitution, yet they denote him an extraordinary understanding, and not only so, but also of a meek disposition, honest, faithful, and secret in whatsoever he is trusted with. To have some teeth longer and shorter than others, denotes a person of a good apprehension, but bold, disdainful, envious, and proud. To have the teeth very long, and growing sharp towards the end, if they are long in chewing, and thin withal, denotes the person to be envious, gluttonous, bold, shameless, unfaithful, and suspicious. When the teeth look very brown and yellowish, whether they be long or short it shews the person to be of a suspicious temper, envious, turbulent. To have teeth strong and close together, shews the party to be of a long life, a desirer of novelties, and things that are fair and beautiful, but of a high spirit, and one that will have his humour in all things; he loves to hear news, and afterwards to repeat them; and is apt to entertain any thing into his belief. To have teeth thin and weak, shews a weak feeble man, and one of a short life, and of a weak apprehension; but chaste, shame faced, tractable, and honest.

Thus

Thus from the teeth the learn'd can portend,
When men's steps to vice or virtue bend.

A tongue too swift to speech
shews a man to be downright foolish, or at best but a very vain wit. A stammering tongue, or one that stumbles in the mouth, signifies a man of a weak understanding, and of a wavering mind, quickly in rage and soon pacified. A very thick and rough tongue, denotes a man to be apprehensive, subtle and full of compliments, yet vain and deceitful, treacherous, and prone to impiety. A thin tongue shews a man of wisdom and sound judgment, very ingenious, and of an affable disposition, yet sometimes timorous, and too credulous.

S. 3. Judgment
drawn from the
tongue.

No wonder 'tis that from men's speech we see,
Whether they wise or foolish be,
But from a silent tongue our authors tell,
The secret passions that within men dwell.

A great and full voice in either sex, shews them to be of a great spirit, confident, proud and wilful. A faint and a weak voice, attended with but little breath, shews a person to be of a good understanding, a nimble fancy, a little eater, but weak of body, and a timorous disposition. A loud and shrill voice, which sounds clearly, denotes a person provident, sagacious, true and ingenious, but withal capricious, vain glorious, and credulous. A strong voice, when a man sings, denotes him to be of a strong constitution, and of a good understanding, neither too penurious, nor too prodigal; also ingenious, and an admirer of the fair sex. A weak and

S. 4. Judgment to
be drawn from the
voice of men and
women.

trembling voice shews the owner of it to be envious, suspicious, slow in business, feeble and fearful. A loud shrill and unpleasant voice, signifies one bold and valiant, but quarrelsome and injurious, and altogether wedded to his own humour, and governed by his own councils. A rough and hoarse one to be of a dull and heavy person, of much guts and little brains. A full, yet mild voice and pleasing to the hearer, shews the person to be of a quiet and peaceable disposition (which is a great virtue and rare to be found in women) and also very thrifty, and secret, not prone to anger, but of a yielding temper. A voice beginning low (or in the base) and entering high in the treble, denotes a person to be violent, angry, bold, secure in every thing.

Thus by our voice, is to an artist known
 Unto what virtue or what vice were prone;
 And he that will of a good wife make choice,
 May chuse her by observing of her voice.

A thick and full chin, abundant-
 S. 13. Judgment ing with too much flesh, shews a
 drawn from the chin. man inclined to peace, honest and
 true to his trust; but slow in
 invention, and easy to be drawn to good or evil. A
 picked chin and reasonably full of flesh, shews a per-
 son to be of a good understanding, a high spirit, and
 a laudable conversation. A double chin shews a
 peaceable disposition, but dull of apprehension, vain,
 credulous, a great supplanter, and secret in all his
 actions. A crooked chin, bending upwards, and
 picked for want of flesh, is by the rule of physiogno-
 my, according to nature, a very bad man; being
 proud, impudent, envious, threatening, deceitful,
 prone to anger and treachery, and a great thief.

Thus

Thus from the forehead to the chin we've shewn,
 How mankind's inclination may be known;
 From whence th' observing reader needs must find,
 We're more to evil than to good inclin'd.

Young men have usually hair begin to grow upon their chins at fifteen years of age; and sometimes sooner. These hairs proceed from the superfluity of heat, the fumes whereof ascend to their chin and cheeks, like smoke to the funnel of a chimney; and because it cannot find an open passage, by which it may ascend higher, it vents itself forth in the hairs, which are call'd the beard. There are very few, or almost no women at all that have hair on their cheeks; and the reason, those humours which cause hair to grow on the cheeks of a man, are by women evacuated in their monthly courses; which they have more or less, according to the heat or coldness of their constitutions, and the age and motion of the moon; of which we have spoken at large in the first part of this book. Yet sometimes women of a hot constitution have hair to be seen on their cheeks, but more commonly on their lips, or near unto their mouths, where the heat most aboundeth. And where this happens, such women are much addicted to the company of men, and of a strong and manly constitution. A woman who hath but little hair on her cheeks, or about her mouth and her lips, is of a good complexion, weak constitution, shame-faced, mild and obedient; whereas a women of a hot complexion is quite otherwise. But in a man, a beard well composed and thick of hair, signifies a man of a good nature, honest, loving, sociable, and full of humanity. On the contrary, he that hath but little beard, is for the

S. 14. Judgment
 to be made from the
 beard.

most part naturally proud, pining, pceevish, and unfociable. They who have no beards, have always shrill and strange kind of squeeking voices, and are of a weak constitution ; which is apparant in the case of eunuchs, who, after they are deprived of their virility, are transformed from the nature of men into the condition of women.

Of men and women's beards I might say more,
But prudence bids me that discourse give o'er.

S. 15. Judgment drawn from the ears. Great and thick ears are a certain sign of a foolish person, of a bad memory, and worse understanding. But small and thin ears shews a person to be of a good wit and understanding, grave, secret, thrifty, modest, resolute, of a good memory, and one willing to serve his friend. He whose ears are longer and broader than ordinary, is thereby signify'd to be a bold man, uncivil, vain, foolish, serviceable to another more than himself, and a man of small industry, but of a great stomach.

Who his just praise unwillingly does hear,
Shews a good life as well as a good ear.

S. 16. Judgments drawn from the face either of men or women. A face apt to sweat on every motion, shews the person to be of a hot constitution, vain and luxurious, of a good stomach, but of a bad understanding, and a worse conversation: a very fleshy face, shews the person to be of a fearful disposition, but a merry heart, and withal bountiful and discreet, easy to be intreated, and apt to believe every thing. A lean face by the rules

rules of Physiognomy, denotes the person to be of a good understanding, but somewhat capricious, and disdainful in his conversation. A little and round face, shews a person to be simple, very fearful, of a bad memory, and a clownish disposition. A plump face, and all full of carbuncles, shews a man to be a great drinker of wine, vain, daring, and soon intoxicated. A face red, or high coloured, shews a man to be much inclined to choler, and one that will be soon angry, and not easily pacified. A long and lean face, shews a man to be both bold in speech and action, but withal foolish, quarrelsome, proud, injurious, and deceitful. A face every way of a due proportion, denotes an ingenious person, one fit for any thing, and very much inclined to what is good. One of a broad, full, fat face, is by the rules of Physiognomy, of a dull, lumpish, heavy constitution, and for one virtue has three vices. A plain flat face without any rising, shews a person to be very wise, loving, and courtley in his carriage, faithful to his friend, and patient in adversity. A face sinking down a little, with creases in it, inclining to leanness, denotes a person to be very laborious but envious, deceitful, false, quarrelsome, vain, and silly, and of a dull and clownish behaviour. A face of a handsome proportion, and more inclined to fat than lean, shews a person just in his actions, true to his word, civil and respectful in his behaviour, of an indifferent understanding, and of an extraordinary memory. A crooked face, long and lean, denotes a man endued with as bad qualities as the face is with ill features. A face broad about the brows, and sharper and less as it grows towards the chin, shews a man simple, and foolish in managing his affairs, vain in his discourse, envious in his nature, deceitful, quarrelsome, and rude in his conversation. A face well coloured, full

of good features, and of an exact symmetry and a just proportion in all its parts, and which is delightful to look upon, is commonly the index of a fairer mind; and shews a person to be well disposed; but withal declares that virtue is not so impregvably seated there, but that by strong temptations (especially of the fair sex) it may be supplanted and overcome by vice. A pale complexion shews the person not only to be fickle, but very malicious, treacherous, false, proud, presumptuous and extremely unfaithful. A face well coloured, shews the person to be of a praise worthy disposition, and a sound complexion, easy of belief, and respectful to his friend, ready to do any man a courtesy, and very easy to be drawn to any thing.

Thus Physiognomy reads in each face,
 What vice or virtue we're most prone t' embrace;
 For in man's face there hardly is a line,
 But of some inward passion it's a sign,
 And he that reads this section o'er may find,
 The fairest face has still the clearest mind.

S. 23. Of Judgment
 drawn from the head
 in general, either of
 men or women.

A great head and round withal, denotes the person to be secret and of great application in carrying on of business and also ingenious, and of a large imaginative faculty and invention; and likewise laborious, constant and honest. The head whose gullet stands forth, and inclines towards the earth, signifies a person thrifty, wise, peaceable, secret, of a retired temper, and constant in the management of his affairs. A long head and face, and great withal, denotes a vain, foolish, and idle person, a news carrier, credulous, and very envious. To have one's head always shulking, and moving from side to side, denotes a shallow,
 weak

weak person, unstable in all his actions, given to lying, a great deceiver, a great talker, and prodigal in all his fortunes. A big head and broad face, shews a man to be very courageous, a great hunter after women, very suspicious, bold and shameless. He who hath a very big head, but not so proportionable as it ought to the body, if he hath a short neck, and crooked gullet, is generally a man of a shrewd apprehension, faithful, true, and courteous to all. He who hath a little head, and a long slender throat, is for the most part a man very weak, yet apt to learn, but unfortunate in his actions. And so much shall suffice with respect to judgment from the head and face.

C H A P. III.

Of judgments drawn from several other parts of men's body, &c.

IN the body of man the head and face are parts, even in the index that heaven hath laid open to every one's view to make a judgment therefrom; and therefore I have been the larger in my judgments from the several parts thereof. But as to other parts, I shall be more brief, as not being so obvious to the eyes of men; yet I shall proceed in order.

The throat, if it be white, whether it be fat or lean, shews a man to be vain-glorious, timorous, wanton, and very much subject to choler. If the throat be so thin and lean that the veins appear, it shews a man to be weak, slow, and of a dull and heavy constitution.

A long neck shews one to have long and slender feet, and that the person is stiff and inflexible either to good or evil. A short neck shews one to be witty
and

and ingenious, but deceitful and inconstant, well skill'd in the use of arms; and yet cares not to use them, but is a great lover and admirer of peace and quietness.

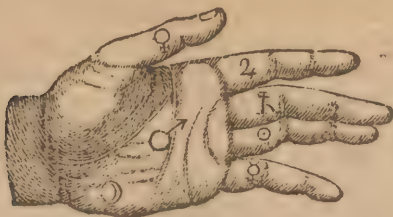
A lean shoulder bone signifies a man to be weak, timorous, peaceful, not laborious, and yet fit for any employment. He whose shoulder bones are of a great bigness, is commonly by the rules of Physiognomy, a strong man, faithful, but unfortunate, somewhat dull of understanding, very laborious, a great eater and drinker, and one equally contented in all conditions. He whose shoulder bones seem to be smooth is, by the rule of nature, modest in his looks, and temperate in all his actions, both at bed and board. He whose shoulder-bone bends, and is crooked inwardly, is commonly a dull person, and is withal deceitful.

Long arms hanging down, and touching the knees, tho' such are rarely seen, denotes a man liberal, but withal vain-glorious, proud, and confident. He whose arms are very short, in respect of the stature of his body, is thereby signified to be a man of a high and gallant spirit, of a graceful temper, bold and warlike. He whose arms are heavy, and full of bones, sinews and flesh, is a man of reasonable strength, a great desirer of novelties, and beauteous, and one that is very credulous, and apt to believe every thing. He whose arms are very hairy, whether they be lean or fat, is for the most part, a luxurious person, weak in body and mind, very suspicious and malicious withal. He whose arms have no hair on them at all, is of a weak judgment, very angry, vain, wanton, credulous, easily deceived himself, and yet a great deceiver of others, no fighter, and very apt to betray his dearest friends.

C H A P. IV.

Of palmistry, shewing the various judgment drawn from the hand.

BEing engaged in this Fourth Part to shew what judgments may be drawn according to Physiognomy, from the several parts of the body, and coming in order to speak of hands, it has put me under a necessity of saying something about Palmistry, which is a judgment made of the conditions, inclinations and fortunes of men and women, from the various lines and characters which nature has imprinted in the hand, which are almost as various as the hands that have them. And to render what I shall say the more plain, I will in the first place present the scheme or figure of a hand and explain the various lines.



By this figure the reader will see that one of the lines, and which indeed is reckoned the principal, is called the *line of life*: this line incloses the thumb, separating it from the hollow of the hand. The next to it, which is called the *natural line*, takes its beginning from the rising of the forefinger near the *line*
of

of life, and reaches the *table line*, and generally makes a triangle thus, \triangle . The *table line*, commonly called the *line of fortune*, begins under the little finger. The *girdle of Venus* which is another line so called, begins near the joint of the little finger, and ends between the fore finger and the middle finger. The *line of death*, is that which plainly appears in a counter line to that of life, and by some called the *sister line*, ending usually as the other ends. For when the line of life is ended, death comes, and it can go no farther. There are also lines in the fleshy parts, as in the ball of the thumb which is called the *mount of Venus*, under each of the fingers are also mounts, which are each governed by several planets, and the hollow of the hand is called the *plain of Mars*; thus,

The thumb we to dame Venus rule commit,
 Jove the fore fingers sways as he thinks fit,
 Old Saturn does the middle finger guide,
 O'er the ring finger Sol doth still preside;
 The outward brawn pale Cynthia does direct,
 And into th' hollow Mars doth most inspect;
 The little finger doth to Merc'ry fall,
 Which is the nimblest planet of them all.

I now proceed to give judgment from the several lines. In the first place take notice that in Palmistry the left hand is chiefly to be regarded, because therein the lines are most visible and plain. In the next place observe the *line of life*, and if it be fair, extended to its full length, and not broken with an intermixture of lines, it shews long life and health, and it is the same if a double *line of life* appears, as there sometimes does. When the stars appear in this line, it is a significator of great losses and calamities. If on it there be the figure of two O's or a Y, it threatens the person with

with blindness; if it wraps itself about *the table line*, then doth it promise wealth and honour to be attained by prudence and industry. If the line be cut or jugged at the upper end, it denotes much sickness. If this line be cut by any lines coming from the *mount of Venus*, it declares the person to be unfortunate in love and business also, and threatens him with sudden death. A cross between the *line of life* and the *table line*, shews the person to be very liberal and charitable, and of a noble spirit. Let us now see the signification of *the table line*.

The *table line* when broad and of a lovely colour, shews a healthful constitution, and a quiet contented mind, and a courageous spirit. But if it has cresses towards the little finger, it threatens the party with much affliction by sickness. If the line be double, or divided into three parts at any one of the extremities, it shews the person to be of a dangerous temper, and of a good fortune to support it; but if this line be forked at the end, it threatens the person shall suffer by deceit. If three points such as these ... are found in it, they denote the person prudent and liberal, a lover of learning, and of a good temper. If it spreads towards the fore and middle finger, and ends blunt, it denotes preferment. Let us now see what is signified by

The *middle line*. This line has in it oftentimes (for there is scarce one hand in which it varies not) divers very significant characters. Many small lines between this and the *table line*, threaten the party with sickness, but also gives him hopes of recovery. A half cross branching into this line, declares the person shall have honour, riches, and good success in all his undertakings. A half moon denotes cold and watry distempers, but a sun or star upon this line, promises prosperity and riches. The line double in a woman, shews she

she will have several husbands, but without any children by them.

The *line of Venus*, if it happens to be cut or divided near the fore finger, threatens ruin to the party, and that it may befall him by means of lascivious women and bad company. Two crosses upon this line, one being on the fore finger, and the other bending towards the little finger, shew the party to be weak and inclined to modesty and virtue; indeed it generally denotes modesty in women, and therefore those who desire such wives, usually choose them by this standard.

The *liver line* if it be straight, and crossed by other lines, shews the person to be of a good sound judgment and a flatterer, and that the party is not to be trusted. If it makes a triangle, or a quadrangle, it shews the person to be of a noble descent, and ambitious of honour and promotion. If it happens that this line and the *middle line* begin near each other, it denotes the person to be weak in his judgment, if a man; but if a woman, danger by hard labour.

The *Plain of Mars*, being in the hollow of the hand, most of the lines through it will render it very significant. This plain, being hollow, and the lines being crooked and distorted, threatens the party to fall by his enemies. When the lines beginning at the wrist, are long within the plain, reaching the brawn of the hand, they shew the person to be one given to quarrelling, often in broils, and of a hot and fiery spirit, by which he shall suffer much damage. If deep large crosses be in the middle of the plain, the person shall obtain honour by martial exploits; but if it be a woman, that she shall have several husbands, and easy labour with her children.

The *line of death* is fatal, when any crosses or broken lines appear in it; for they threaten the person with

with sickness and a short life. A clouded moon appearing therein, threatens a child-bed woman with death. A star like a comet threatens ruin by war, and death by pestilence. But if a bright sun appears therein it promises long life and prosperity.

As for the *lines in the wrist*, being fair, they denote good fortune; but if crossed and broken the contrary.

Thus much with respect to the several lines in the hand. Now as to the judgments to be made from the hand itself, if the hand be soft and long, and lean withal, it denotes the person of a good understanding, a lover of peace and honesty, discreet, serviceable, a good neighbour, a lover of learning. He whose hands are very thick, and very short, is thereby signified to be faithful, strong and laborious, and one that cannot long retain his anger. He whose hands are full of hairs, and those hairs thick, and great ones, if his fingers withal be crooked, is thereby denoted to be luxurious, vain, false, of a dull understanding, and more foolish than wise. He whose hands and fingers bend upwards, is commonly a man liberal, serviceable, a keeper of secrets, and apt to his power (for he is seldom fortunate) to do any man a courtesy. He whose hand is stiff, and will not bend at the upper joints near to his finger, is always a wretched, miserable person, covetous, obstinate, incredulous, and one that will believe nothing that contradicts his own private interest.

And thus much shall suffice to be said of judgments in Physiognomy taken from the hands.

Thus he that nature rightly understands
May from each line imprinted in his hands,
His future fate and fortune comes to know,
And in that path in it his feet shall go:

His secret inclinations he may see,
 And to what vice he shall addicted be ;
 To th' end that when he looks into his hand
 He may upon his guard the better stand,
 And turn his wand'ring steps another way,
 Whene'er he finds he does from virtue stray.

C H A P. V.

*Judgments according to Physiognomy drawn from
 the several parts of the body, from the hands
 to the feet.*

A Large and full breast shews a man valiant courageous, but withal proud, and hard to deal with, quickly angry, and very apprehensive of an injury. He whose breast is narrow, and which riseth a little in the middle of it, is, by the best rules of Physiognomy, of clear spirits, of great understanding, good in counsel, very faithful, clean both in mind and body ; yet as an allay to all this, he is soon angry, and inclined long to keep it. He whose breast is something hairy, is very luxurious, and serviceable to another. He who has no hairs upon his breast, is a man weak by nature, of a slender capacity and very timorous, but of a laudable life and conversation, inclined to peace, and retired to himself.

The back of the chine bone, if the flesh be any thing hairy and lean, and higher than any other part that is behind, signifies a man shameless, beastly, and withal malicious. He whose back is large, thick and fat, is thereby denoted to be a strong and stout man, of a heavy disposition, vain, slow and full of deceit.

A man who has a great paunch or belly strutting out, is one that by the rules of Physiognomy, is apt to have a good opinion of himself, a great eater, and a great drinker, slow in undertaking and slower in prosecuting what he undertakes; yet very magnanimous, and indifferently honest. He whose belly is but little, is for the most part a laborious man, constant in his undertakings, sagacious, of a good understanding, and sound judgment. He whose belly is very hairy, that is to say, from the navel downwards, is denoted thereby to be very talkative, bold, apprehensive, witty, a lover of learning and eloquence, and speaks well of himself, noble in his resolutions, but not very fortunate.

He or she, whose belly is soft, and over all the body, is very lustful, and fearful upon little or no occasion, of a good understanding, and an excellent invention, but little eaters, faithful, but of a various fortune, and meets with more adversity than prosperity. He whose flesh is rough and hard, is a man of a strong constitution, and very bold, but vain, proud, and of a cruel temper. A person whose skin is smooth, fat, and white, is a person curious, vain-glorious, timorous, shame-faced, malicious, false, and too wise to believe all he hears.

Thick ribs, and fleshy, signify one of a strong constitution, but dull, slow, heavy, and foolish. One whose ribs are thin and hollow, are not made to endure hardships, apprehensive, honest, and conscientious.

A thigh full of hair, and the hair inclined to curl, signifies one lustful, licentious, fit for copulation. Thighs with but little hair, and those soft and slender, shews a person to be reasonably chaste, and one that has no great desire to veneral pleasures, and who will have but few children.

Hips that are fleshy, denote the person to be bold, strong, and prodigal; and this appears not only in human kind, but in several fowls that are fleshy in those parts, as the Cock, the Hawk, and others. But on the contrary, hips thin and lean, signifies the party to be weak, timorous, and unfit for hard labour.

Knees that are full and fat, do signify a man to be liberal, but very fearful, vain, and not able to endure any great labour; but he whose feet are lean, and the bones thereof do easily appear, is strong, bold, industrious, not apt to be tired, a good foot-man, and one that delights to travel.

The legs of both men and women have a fleshy substance behind, which are called calves, which nature hath given them (as in our book of living creatures we have observed) in lieu of those long tails, which most other creatures have pendant behind. Now a great calf, and he whose legs are of a great bone, and hairy withal, denote the person to be strong, bold, secure, dull in understanding, and slow in business, inclined to procreation, and for the most part fortunate in his undertakings. Little legs, and but little hair on them, shews a person to be weak, fearful, of a quick understanding, and neither luxurious at bed or board. He whose legs do much abound with hair, shews he has great store in another place, and that he is lustful and luxurious, strong, but unable in resolutions, and abounding with ill humours.

The joints of the feet, if they be broad and thick, and stand out withal, signifies the person to be shame-faced, fearful, weak, and not able to endure hardship, or much labour, but withal very faithful, apprehensive of any thing, and kind to his friend. He or she, the nails of whose feet are crooked like falcons, is a person of a malicious, greedy, and ravenous disposition; but those whose nails of their feet, are of a competent

competent length and thickneſs, and a little reddiſh withal, are by nature bold, ſtrong and high ſpirited.

The feet of either man or woman, if broad and thick with fleſh, and long in figure, eſpecially if the ſkin feels hard, they are by nature of a ſtrong conſtitution, and a groſs nutriment, but of a weak intellect, which renders their underſtanding vain; but feet that are thin and lean, and of a ſoft ſkin, ſhew the perſon to be weak of body, of a ſtrong underſtanding, and of an excellent wit.

The nails of a foot belong to a man or woman, but talons or claws are proper only to birds and beaſts; and even nails in men and women are not without their ſignification in Phyſiognomy; for nails that are long, thin, and of a good colour, do ſhew either man or woman to be of a good condition, and of a good and ſound diſpoſition of body; beſides, where the nails are thus long and thin, it ſhews that the mother of that perſon fed on things of good nourishment, and on no meats that were overſalted, or unſeaſoned. Thoſe whoſe nails are white, with ſome mixture of redneſs, are healthful perſons; and thoſe whoſe nails are groſs, and of another colour, are for the moſt part ſickly and weak.

The heels, when little and lean, ſhew a perſon apt to entertain fear upon any light occaſion, and alſo denote weakneſs and ſimplicity. When the heels are full, that is to ſay, great and thick, it is a ſign the perſon is bold, ſtrong and courageous, and apt to endure labour.

The ſoles of the feet do adminiſter plain and evident ſigns whereby the diſpoſitions and conſtitutions of men and women may be known, as do the palms of their hands; being as full of lines, by which lines all the fortunes or miſfortunes of man or woman may be known, and their manners and inclinations made

plainly to appear. But this in general we may take notice of, that many long lines and strokes do presage many afflictions, and a very troublesome life, attended with much grief and toil, care, poverty and misery; but short lines, if they are thick and full of cross lines, are yet worse in every degree. Those, the skin of whose soles are very thick and gross, are for the most part able, strong, and venturous. Whereas, on the contrary, those, the skins of whose soles of their feet is thin, are generally weak and timorous.

I shall now, before I conclude (having given an account of what judgment may be made by observing the several parts of the body, from the crown of the head to the sole of the feet) give an account of what judgment may be drawn by the rules of Physiognomy, from things extraneous to the body, among which I reckon those excrescences which are found upon many; and which indeed to them are parts of the body, but are so far from being necessary parts, that they are the deformity and burthen of it; and speak of the habits of the body as they distinguish persons.

Of crooked and deformed persons.

A Crooked breast or shoulder, or the exuberance of flesh in the body either of man or woman, signifies the person to be extremely parsimonious and ingenious, and of great understanding; but very covetous, and scraping after things of the world; attended also with a very bad memory, being also very deceitful and malicious: they are seldom in a medium, but either very virtuous, or extremely vicious. But if the person deformed hath any excrescence in his breast instead of the back, he is for the most part of a double heart, and very mischievous.

2 *Of the divers manners of going, and particular posture both of men and women.*

HE or she that goes slowly, making great steps as they go, are generally persons of bad memory, and dull of apprehension, given to loitering, and not apt to believe what is told them. He who goes apace, and makes short steps; is for the most part lucky in all his undertakings, swift in his imagination, and nimble in the disposition of his affairs. He who makes wide and uneven steps, and goes side-long withal, is one of a greedy fordid nature, subtle, malicious, and wise to do evil.

3. *Of the common gate and motion both in men and women.*

EVERY man hath a certain kind of gate and motion to himself, and so in a manner hath every woman: For a man to be shaking his head, or using any light motion with his hands or feet when he should be retired; this man, whether he stands or sits, or speaks, is always accompanied with an extravagant motion, unnecessary, superfluous, unhandsome. Now this man by the rules and nature of Physiognomy, is a vain man, unwise, unchaste, a detractor, unstable, and unfaithful.

He or she whose motion is not much when discoursing with any one, is for the most part wise and well-bred, and fit for any employment, ingenious and apprehensive, frugal, faithful, and industrious in business. He whose posture is forward and hasty, or as it were whisking up and down nimbly, is thereby denoted to be a vain silly person, of a heavy and dull wit, and very malicious. He whose motion is lame
and

and limping, or any otherwise imperfect; or that counterfeits an imperfection, is denoted to be envious, and malicious, false and detracting.

4. *Judgment drawn from the stature of a man.*

Phyfiognomy draws feveral judgments, alfo the stature of a man, which take as followeth: If a man be upright and ftraight, inclined rather to leanness than to fat, it fhews him to be eafy reconciled when difpleafed. To be of a tall stature, and corpulent with it, denotes him to be not only handsome but valiant alfo, but of no extraordinary understanding, but which is worft of all, ungrateful, and trappanning. He who is extremely tall, and very lean and thin, is a projecting man that defigns no good to himfelf, and fufpects every one to be as bad as himfelf, importunate to obtain what he defires, and extremely wedded to his own humours. He who is thick and fhort, is vain, envious, fufpicious, and very fhallo of apprehenfion, eafy of belief, but long before he will forget an injury. He who is lean and fhort, but upright withal, is by the rules of Phyfiognomy, wife and ingenious, bold and confident, and of a good understanding, but of a deceitful heart. He who ftoops as he goes not fo much by age as custom, is very laborious, a retainer of fecrets, but reports all he hears. He that goes with his belly ftraight forth, is fociable, merry, and eafy to be perfuaded.

5. *General obfervations worthy of note.*

WHEN you find a red man to be faithful, a tall man to be wife, a fat man to be fwift on foot, a lean man to be a fool, a handsome man not

not to be wise, one that talks in the nose and speaks without snuffling, is known to be a liar, not an upright man, not too bold and hearty to his own loss, does not brawl when he speaks, not to be crafty and circumventing; a man of a hot constitution, and full of hair on his breast and body, not to be lustful; one that winks on another with his eyes, to be false and deceitful; one that winks not on another with his eyes, not to be false and deceitful; one that knows how to shuffle his cards, to be ignorant how to deal with them; a rich man to be prodigal, a hangman to be pitiful, a poor man to build churches, a higlar not to be a liar, and praiser of his ware, a buyer not to find fault with and undervalue what he would willingly buy; a quack doctor to have a good conscience both to God and man, a bailiff, or catchpole not to be a merciless villain; a hostess not to over-reckon you, and an usurer to be charitable; then say you have found a prodigy, or men acting contrary to the common course of their nature.

C H A P. VI.

*Of the powers of the celestial bodies, over man
and woman.*

HAVING spoken thus largely of Physiognomy, and the judgments given thereby concerning the dispositions and inclinations of men and women, drawn by the said art from every part (yea, even from the excrescence) of the bodies of men and women, it will be convenient here, to shew how all these things come to pass; and how it is that the secret inclinations, and further fates of men and women may be known from the consideration of the several parts

parts of the body. They arise from the power and dominion of superior power over bodies inferior. By superior powers I understand the twelve signs of the Zodiack, whose signs, characters, and signification, are these that follow:



A Description of the twelve signs in Verse, shewing what parts of the body each rules.

MAN's head and face heaven's *ram* obey,
 His neck the strong *bull* doth sway,
 The arm *twining twins* guide hands and arms,
 Breast, sides and stomach *cancer* charms,
 The *lion* rules his back and heart,
 Bowels and belly's *Virgo's* part.
 Reins, haunches, navel, *Libra* tends,
 Bladders and reins, *Scorpio* befriends ;
 The half *hors'd bowman* rules the thighs,
 And to the *kid* our knees suffice ;
 Our legs are but the *butler's* fees,
 The *fish* our footsteps oversees,

I. *Aries,*

1. *Aries*, a ram which governs the head and face.
2. *Taurus*, a bull which governs the neck.
3. *Gemini*, the twine, which govern the hands and arms.

4. *Cancer*, a crab, which governs the breast and stomach.

The fifth is *Leo*; this sign governs the heart and back, and is hot and dry.

The sixth is *Virgo*; this sign governs the bowels and belly, and is cold and dry.

The seventh is *Libra*; this sign governs the reins and loins, and is hot and moist.

The eight is *Scorpio*; this sign governs the secret members, and is cold and moist.

The ninth is *Sagittary*; this sign governs the thighs and hips, and is hot and dry.

The tenth is *Capricorn*; this governs the knees and hams, and is by nature cold and dry.

The eleventh is *Aquarius*; this sign governs the legs, and is by nature hot and moist.

The twelfth is *Pisces*; this sign governs the feet, and is cold and moist.

Besides the names and characters of the twelve signs, they have other names and characters also by which they are described and called. As *Aries* is called the Ram, *Taurus* the Bull, *Gemini* the Twins, *Cancer* the Crab, *Leo* the Lyon, *Virgo* the Virgin or Maid, *Libra* the Balance, *Scorpio* the Scorpion, *Sagittary* the Centaur or half-hors'd bow-man or the archer, his character being half-man half-horse, with bow and arrows; *Capricorn* the kid or goat, and *Pisces* the fish.

Now to sum up all, and shew how this concerns Physiognomy; It is thus, as the body of men, as we have shewed, is not only governed by the signs and planets, but every part is appropriated to one or other
of

of them, so according to the particular influence of each sign and planet so governing to the disposition, inclination, and nature of the person governed. For such and such tokens and marks do shew a person to be born under such a planet, so according to the nature, power and influences of the planet, is the judgment to be made of that person. By which the reader may see that the judgment drawn from Physiognomy is grounded upon a certain verity.



THE
FAMILY PHYSICIAN.

*Being choice and approved remedies for all the
several distempers incident to human bodies.*

*A powder for fits and convulsive disorders in the
head.*

TAKE of oppoponax, crude antimony, dragon's blood, castor, peony seed, of each an equal quantity; make a subtile powder. The dose from half a dram in black cherry water. Before you take it, the stomach must be cleansed with some proper vomit, as that of *Maynsford's* emetic tarter, from four grains to six. If for children, salts of vitriol, from a scruple to half a dram.

A vomit for swimming in the head.

Take cream of tartar half a scruple, castor two grains, mix all together for a vomit, to be taken at four o'clock in the afternoon. At night going to bed, it will be proper to make a dose of the apostolick powder.

A diet drink for the vertigo or swimming in the head.

Take small ale, and boil it in the leaves of the milieto of the apple tree, roots of the male peony, peony flowers; then put it into a vessel of four gallons, hang it in a bag with half a pound of peacock's dung, and two drams of cloves bruised; drink as common drink.

A medicine to cure a continual head-ach.

Take betony water; take a cloth of three or four doubles, of the breadth of three fingers, wet it well

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in the betony-water, and lay it to your forehead cold. Let the cloth (being wet) come round about the head, and tie it fast; and in three or four times thus doing, it will give great relief: As soon as you find the cloth dry'd, wet it, and apply it as before.

To cure the megrim, or head-ach.

Take four or five nutmegs, pare and slice them, as you would pare ginger thin; then make two little bags of linen-cloth, of the length of your finger, and put in the nutmegs, so slic'd; and then take a quantity of pure red rose water, and lay your bags in the same water in a dish, upon a chaffing-dish of coals, make them hot, and lay to your temples.

To stop bleeding at the nose.

Take comfrey, and put it to the nose, or else receive the smoke of it up your nostrils.

To cure a sore mouth.

Take a little bole-armoniac, a little allom, a little honey, just simmer them over the fire, then rub you, mouth all over with it on a sage leaf, or on a rag which you please.

To cure a canker in the mouth.

Take the juice of plantain, and rose-water mix'd; wash your mouth often therewith.

For spitting of blood.

Take conserve of comfry, and of hips, of each an ounce and a half, conserve of red roses three ounces, dragon's blood a dram, spices of hyacinth two scruples, red coral a dram; mix, and with syrup of red poppies make a soft electuary. Take the quantity of a walnut night and morning.

Another

Another for spitting of blood.

Take conserve of hips and comfry, of each an ounce and a half, of red roses three ounces, dragon's blood a dram; red choral a dram; species of hyacinth two scruples with a sufficient quantity of red poppies, make a soft electuary; take a dram and half at night, and early in the morning, drink after it the following julep.

Take frogs spawn water, chain water, of each three drams; syrup of red roses and syrup of coral, of each an ounce, dragon's blood two scruples; mix and take as before directed.

To cure a sore throat.

Take one handful of red sage, one handful of alehoof, one handful of plantain leaves, one handful of blackberry leaves, boil all these in three pints of running water; sweeten it with honey, so gargle it about your mouth and throat.

For an inflammation in the lungs.

The carious water ten ounces, water of red poppies three ounces, syrup of poppies an ounce; pearl prepared a dram; make a julep and take six spoonfuls every fourth hour.

A direction for an inflammation in the lungs.

Take shavings of hart's horn and ivory, of each three drams; grass roots three ounces, raisons of the sun stoned, add one half; liquorish two drams; boil them in three pints of water to two; when strained, add syrup of violets an ounce; sal prunela a dram, take four or five ounces thrice a day.

*The Countess of Kent's rare receipt for a consumption
and cough in the lungs.*

Take a pound of the best honey, dissolve it in a pipkin on the fire; put in two pennyworth of the flower of brimstone, two pennyworth of the powder of alicompane, two pennyworth of the powder of liquorish, and two pennyworth of red rose water; so stir them together, till they be all compounded, then put it into a galley-pot, and when you use it, take a liquorish stick beaten at one end, and take as much up with it as may be put into half a walnut shell; take it when you go to bed, and in the morning fasting, or at any time when the cough takes you in the night; let it dissolve in the mouth by degrees. *Probatum est.*

*A sovereign medicine for the cough of the lungs, being
the same that King William used.*

Take three pints of running water, half a pound of Portugal sugar, with nine figs, and half a spoonful of anniseeds bruised, a handful of raisins of the sun, clean wash'd and pick'd, one pennyworth of maidenhair: Boil all these together, 'till rather more than one half be consumed, then strain it through a fine cloth, and drink every morning two spoonfuls of it lukewarm, and you shall find present benefit.

A quietning night-draught where the cough is violent.

Take of water of green wheat six ounces, syrup of diaiscordium four ounces, mix, take two or three spoonfuls going to bed, every night or every third night.

An excellent medicine against an extream cough.

Take fennel-roots, clean wash'd, anniseed, a little liquorish, seeth them altogether in white wine: drink a good draught of it when you go to bed; and next
morn-

morning, take a fig and a date, roast them, and eat them somewhat hot; you must not eat nor drink for two or three hours after, and you shall find abundant relief.

A medicine for the chin-cough in children.

Take boar's grease, warm the soles of the child's feet at the fire, and chaff them with the said grease: Put the child to bed and wrap him up warm.

A distill'd water for a confirm'd phlegm.

Take leaves of groundivy five handfuls, a nutmeg slic'd, in number six crums of white bread two pounds, snails half boil'd and sliced, three pounds, drink of this three or four times a day, you may sweeten it with sugar of pearl or roses.

Pills very profitable in an asthma.

Take gum ammoniac and bdellium, dissolved in vinegar of squills, of each half an ounce, powder of leaves of hedge mustard and savoury, of each half a dram, flower of sulphur, three drams, and with a sufficient quantity of syrup of sulphur make a mass of small pills: three whereof take every evening.

To cure the phtysick, or shortness of breath.

Take one gallon of the best brandy, then take a quart of poppey-water, one pound of white sugar-candy, one pound of dates, ston'd and slic'd, one pound and a half of rasins of the sun, slic'd and ston'd one ounce of cloves, one ounce of mace, one ounce of cinnamon, one ounce of anniseeds, rubb'd clean from the dust, one ounce of liquorish, clean scrap'd and slic'd; let all these spices be beaten, and let them steep in the brandy four or five days, then take a quarter of a peck of holly leaves, fresh gathered; cut the black part of them off, put them in when it has

stood four or five days; then strain it, and put in your sugar-candy well beaten; then put it in your bottles.

For a violent tooth-ach.

If the tooth be hollow, nothing cures but drawing; if occasioned by a defluction of humours upon the part, first take a gentle purge; and at night when you go to bed, take a grain or two of London laudanum, which will thicken the humours, stop the defluction, and consequently remove the pain.

For the trembling of the heart.

Take white amber a scruple, both bezoars, of each half a dram, coral prepared, and pearl of each two drams; ambergrease a scruple; make a powder. Take half a dram twice a day in the following distilled water:

Take filings of iron half a pound, the rhinds of twelve oranges, fresh strawberries eight pounds; bruise them and add to a gallon of white wine. Let them digest in a sand heat close covered twenty-four hours, afterwards distil in a common still. Take the powders in three ounces of this water twice a day, as above directed.

An approved remedy for sore breasts.

Seeth a handful of mallows very soft in fair water, and then let the water run from the mallows, chop them small, and put them in a dish with boars greese; heat them very hot, and spread them on a plaister, and lay it on the breast as hot as you can suffer it, heating it three or four times a day.

To cure the wind cholic, and open the stomach.

Take two ounces of anniseed, two ounces of liquorish, bruise them well; two handfuls of wormwood, a handful of pennyroyal feeds, but them into about four
gallons

gallons of wort, boil them well together, then strain them ; when it is cold, take some yeast, and beat it working, then put them into a firking, and drink thereof as often as you please.

To expel the cholic, or griping in the guts.

Take southernwood, and apply it against the place on the contrary side where the torment is, and it will drive it out ; or, if it be laid to the navel, it will produce the same effect.

An ointment for the itch.

Take sulphur vive in powder half an ounce, oil of tartar, peal deliquium, a sufficient quantity, ointment of roses, four ounces, make liniment, to which add a scruple of oil of rhodium, to aromatize it, and rub the parts affected with it.

An excellent medicine for an itch.

Take dock-roots, beat them and bruise them, and fry them with fresh butter, and anoint the patient with the salve, and in four or five times doing it, will perfect the cure.

For a running scab.

Take two pounds of tartar, incorporate it into a thick mass with good sifted ashes ; boil the mass in fountain water, adding leaves of ground ivy, white hore-hound, fumitory, roots of sharp pointed dock, and of elecampane, of each four handfuls ; make a bath to be used with care of taking cold.

For heat of urine.

Take roots of mallows two handfuls, boil them in six quarts of barley water, to a gallon, strain and sweeten it with syrup of marsh mallows, and drink it as common drink.

If a woman's courses come too fast.

Take one handful of broad blackberry leaves, one handful of red sage, boil them in a pint of beer, it will stay them.

For the piles external.

Supple the part very well with pure hog's lard. This has cured several.

For weaknefs in women.

After a gentle purge or two, take the following directions, viz. A quarter of a pound of lignum-vitæ, saffrafras two ounces, of the raisins of the sun eight ounces, liquorish sliced two ounces; boil all in six quarts of water to a gallon; strain and keep it for use. Take half a pint at four o'clock in the afternoon, the third last at night going to bed.

For the dropsy Anasarca.

After the purgation, take the following diet drink, viz. roots of florentine orris, calamus aromaticus, elecampane, lesser galangal, one ounce and a half; shavings of lignum-vitæ, and saffrafras, of each four ounces, bay-berries, juniperberries of each two ounces; seeds of annis, coriander, carroway, sweet-fennel, dill, of each an ounce; cubebs and long-pepper, of each an ounce and a half; nutmeg, ginger, and cloves, of each half an ounce; Jamaica pepper, two dry

dry leaves of agrimony, calamint, wood sage, each a handful; liquorish three ounces. After you have sliced and bruised them, boil them in four gallons of spring water to a half, strain and bottle them for common drinking.

A physical ale for the same.

Take shavings of saffraſas three ounces, roots of the leſſer galangal one ounce, carrot ſeed and juniper-berries, of each two ounces and a half, white aſhes of broom cleaned two pounds; put all into a bag, and hang it in four gallons of ale wort, let it ſtand ſix or ſeven days, then you may begin to drink it.

For the dropſy Aſcites.

Take the leaves of ſea bind weed, and hedge hyſſop, of each a handful, roots of dwarf-elder and domeſtick orris, of each one ounce and half; roots of alarabecca and wild cucumbers, of each two ounces, roots of leſſer galangal ſix drams, jalop half an ounce, calatorium three drams, cubebs two drams, ſlice and bruise all, then add to them three pounds of tartariſed ſpirit of wine, put them into a ſand heat two days; then ſtrain very clear off, of which you may take the quantity of two or three ſpoonfuls in a proper vehicle.

For a tympany or dropſy.

Take roots of chervil, and candied erigo roots, of each an ounce; roots of butchers broom two ounces; graſs roots three ounces, ſhavings of harts horn, two drams and a half; burdock ſeed three drams; three pints of water boil'd to two. While the ſtrain'd liquor is hot, pour it upon the leaves of water cresses
and

and goose-grass bruised, of each a handful, adding a pint of rhenish wine; make a close infusion for two hours; then strain out the liquor again, and add to it three ounces of magistral of earth worms, and an ounce and a half of the syrup of the five opening roots; make an apozem, and take four ounces every day.

An electuary for the dropsy.

Take choice rhubarb one dram, gum lac prepared two drams, zyloaloes, cinnamon, long birth wort, of each half an ounce; the best English saffron, half a scruple; with syrup of cychory and rhubarb make an electuary. Take the quantity of a nutmeg, or a small walnut every morning fasting.

A syrup to cure the dropsy effectually.

Take one handful of maiden parsley, as much scabious, femaleary, red sage, alehooft, of each the like quantity, boil them in two quarts of milk, and one quart of ale; so pour off the clear posset drink, and drink of it every morning fasting; it purgeth the blood. Drink of it in *May and June*.

To take away corns.

Cut the corn pretty close, and put to it a drop or two of black snail, add a little powder of sandeser, and it will extirpate the very root.

To cure the cramp.

Take holy-oak, oil of violets, swine's grease, of each an equal quantity; make an ointment, and anoint the place.

A water to cure all manner of wounds and sores, be they never so sore and stinking; and all manner of Cankers in the nose, mouth, throat, or wheresoever.

Take a handful of red sage, a handful of salendine, the same of woodbine-flowers, with the leaves; take

a gallon of running water, put the herbs in it, and let them boil to a pottle; then strain them, and take the liquor, set it over the fire again; then add a pint of *English* honey, a good handful of roach-allom finely beaten, a pennyworth of grains grossly bruised; let them boil all together three or four warbles, then let the scum be taken off with a feather; and when it is cold, put it in an earthen-pot, or bottle, such as it may be kept close: and for a green wound, take of the thinnest of the same water; and for an old sore of the thickest, the water being first shaken together. And after you have cleansed the old sore with white wine, take a quantity of fine lint, the same being well wet in the said water, often bathe your wound, therewith; so done, cover the wound with the same lint; and if there be any holes in the wound, fill them with lint, made tent-wise; when that's done, cover the whole wound with a piece of bladder, the better to continue your lint: dress your wound twice a day, viz. morning and evening, and you will be pleas'd with the healing progress it makes.

To heal burning or scalding in any part of the body.

Take the white of an egg, put it in a pewter-dish, then stir it with allum, 'till it resembles a posset-curd, then take a piece of fine linen, dip it in oil of olives, or in some other oil; then lay the cloth upon the sore, and above it lay the curd made of white of an egg; and it will draw out the fire, and heal the sore.

An oil for all manner of aches, bruises, and straining of the sinews.

Take a pottle of neats foot oil, and a quart of ox-gall, a pint of aqua-vitæ, a pint of rose-water, bay leaves, rosemary stript from the stalks, strawberry leaves, roots and strings, lavender-cotton, of every one a handful, beat them small, and add them to the afore-said

said Ingredients; seeth them over a coal fire, in a pan that contains about four gallons, and be careful the flame touch not the stuff; let it seeth very well, and then take it off, let it stand until it is almost cold, then strain it through a coarse linen-cloth, but not the betony liquor: Then put it up in a glass, and so keep it; when you feel the pain, anoint the part therewith.

For Vomiting.

Take salt of wormwood two drams, compound powder of aron root, an ounce and a half; sugar of roses three drams. Make a powder and take a dram in the morning, and at five in the afternoon, in a draught of beer boil'd with mace and a crust of bread.

A powder against vomiting.

Take crabs eyes, red coral, ivory, of each two drams, burnt harts-horn one dram; cinnamon and red faunders, of each half a dram; make of all a subtil powder, and take half a dram.

For a looseness.

Take of venice treacle and discordium, of each half a dram in warm ale, water gruel, or what you like, at night going to bed.

To allay a violent looseness.

Take twenty grains of powder of rubarb, a dram of conserve of roses, mix them together, take it in the morning fasting, and two hours after, a draught of warm posset-drink; and at night, when you go to bed, take a dram of diascordium, and ten grains of powder of coral, mix'd together, and a little mace ale presently after.

For a vomiting or looseness.

Take venice treacle an ounce, powder of rotmentile roots, contrayerva, pearl and prepared coral, of each

a dram, conserve of red roses violated two ounces, with a sufficient quantity of the syrup of dried roses make an electuary. Take the quantity of a walnut every fourth or fifth hour, drink after a draught of ale or beer with a crust of bread, mace or cinnamon boiled in it.

To cure a convulsion in children.

Take unslack'd lime one quart, put into it five quarts of spring water, let it stand twenty four *hours*; in which time, stir it three times; take the scum off from it, take the clear water, and let it stand twelve *hours* more: Strain it through a cloth, and let not the lime get through, then put it in an earthen vessel, and put into it anniseeds and fenilseeds, of each a quarter of a pound, liquorish bruise'd as much, saffrafas, butter-bur-root, of each a handful, mace two drams, put them into a vessel for four or five days; and let the child drink a quarter of a pint morning and evening, so long as it lasteth.

Another for children afflicted with convulsions.

Take anniseeds one ounce, alecampane one ounce, brimstone half an ounce, to be stirr'd in cold water; take a quartern of brandy burnt, mix 'em all together, and boil them to an electuary.

For worms in children.

Take worm-feed half a dram; flower of sulphur a dram; sal prunella half a dram: mix and make a powder, give as much as will lie upon a silver three-pence, night and morning in treacle or honey. Or for people grown up, you may add a sufficient quantity aloe rosatum, and make them into pills, three or four thereof may be taken every morning.

For the gripes in children.

Give a drop or two of the oil of anniseeds, in a spoonful of panada, milk, or what else you shall think fit.

For fevers in children.

Take crabs eyes a dram, cream of tartar half a dram, white sugar-candy finely powdered, mix them all very well together, and give as much as will lie upon a silver three-pence, in a silver spoonful of barley water or sack whey.

For an ague.

Take the common bitter drink without the purgatives two quarts, salt of wormwood two ounces, the best english saffron a dram. After you have taken a vomit. or a convenient purge, take half a pint of this three times a day, viz. in the morning fasting, three o'clock in the afternoon, and late at night.

Pills for the same.

Take extract of gentian an ounce, powder of the jesuit bark half an ounce, salt of tartar a dram, with syrup of wormwood, a sufficient quantity; mix and make small pills; after a vomit as before, take four or five of these pills, every morning fasting.

To cure an ague.

Take bur-roots, and red nettle-tops, seeth them in stale ale, and clarify it; give the sick thereof to drink, about such time as the cold fit begins to come; and after the heat is pass'd, when you see the party begin to sweat, let him drink ale posset, made with marigold and fennil, and see the ale-posset be well clarified: use this method, and it will not fail to drive away the ague in three or four fits at most.

Another

Another medicine for an ague.

Take nettles, cobwebs, and salt, pound them in a wooden dish, and lay it to the left arm of the sick; it will take away the heat of the ague. For your drink in an ague, take ale, but not strong, and drink it lukewarm.

To make drink and pottage, for one that has an ague.

Make your pottage, ale-posset, and almond-drink, with the herbs following, viz. cinquefoil, succory, bugloss, endive, burridge, sorrel, lettuce, fennel roots, parsley-roots, great raisins, and prunes.

To quench drought in an ague.

Take a small quantity of burridge, sorrel, violet-leaves, strawberry-leaves, seeth them in a pottle of fair running water, till it is consumed to a quart; strain the herbs, then take the almonds, and blanch them, beat them, and strain them in the said water, adding thereto a little sugar, and drink it warm.

To cure the stone or gravel in the kidneys.

Take figs and raisins of the sun, of each one pound, liquorish, anniseed, coriander-seeds, of each one ounce, hyssop, live-wort, and maidenhair, each two handfuls, and four pennyworth of foxfern-roots. Dry the said roots and some anniseeds, and then mix three parts of the roots, and one of anniseed, and give the party as much as will lie on a groat, every morning fasting in beer, or any other spoon liquid. Thus much for the powder.

For the drink, stone the raisons, quarter the figs, slice the liquorish, then divide three pennyworth of foxfern roots, with all the other ingredients, into four parts, and boil one part in two quarts of spring water, until one quart be consumed; then strain it, and

sweeten it with sugar candy, and let the party drink of it as often as he pleaseth,

For St Anthony's fire.

Bleeding premis'd, take frogspawn water, and plantane water, of each half a pint, sugar of lead two drams; mix and shake the bottle till the salt is dissolved. Dip a linen cloth in this water, and bathe the part afflicted with it. It cools wonderfully.

For the black jaundice.

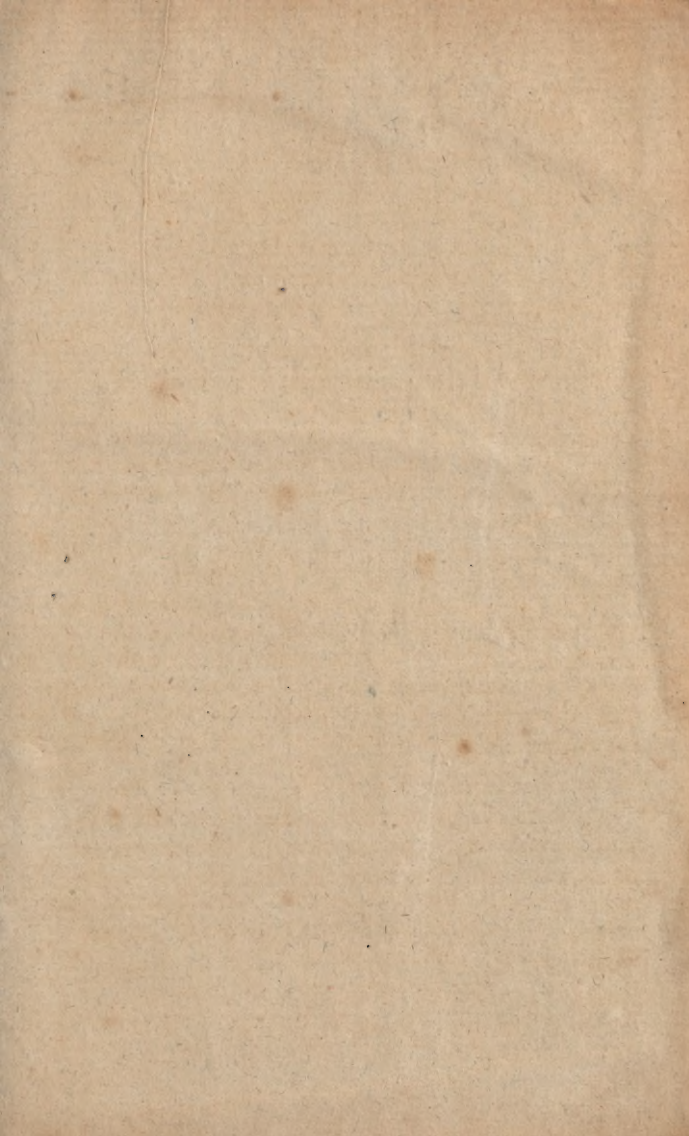
Take flower of fair armoniack a dram, salt of amber a scruple, species dianeuma a dram, extract of gentian a dram, saffron a scruple, gum ammoniac dissolved in vinegar of squills, what suffices; make a mass of small pills; take it in three or four mornings and evenings.

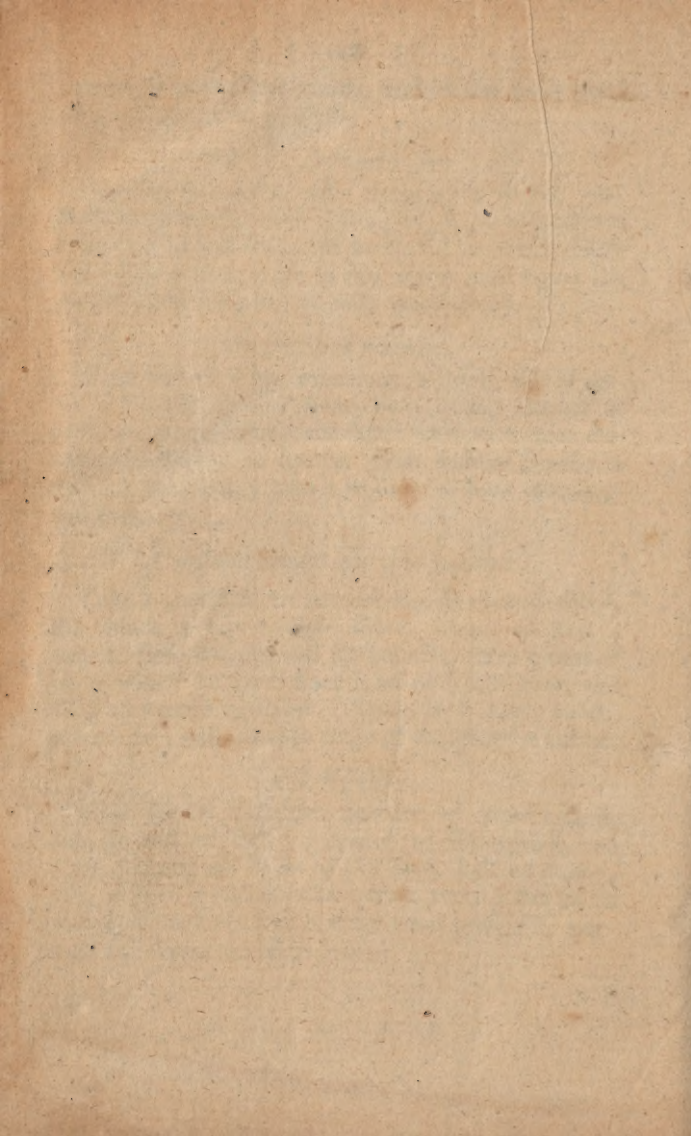
A distilled water for the jaundice.

Take a pound of the root of english rhubarb sliced, the rhinds of four oranges sliced, filings of steel a pound, fresh strawberries six pounds, three quarts of white wine; let them stand in infusion some time, and distil all according to art. Take of it four ounces twice a day, with twenty drops of the spirits of saffron.

For cold palsy.

Take species diambrae, powder of viper's flesh, that is best which is prepared at Montpelier, an ounce; hearts and livers of the same, half an ounce; mix, make a powder, take a dram twice a day in six ounces of the decoction of erigo roots preserv'd, burdock and seeds, and sage leaves.





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